THE

SPIRITUAL WORKS

OF THE

Rev. John Gother.

IN SIXTEEN VOLUMES.



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PRAYERS

FOR

SUNDAYS AND FESTIVALS,

FROM

TRINITY SUNDAY TO ADVENT.

PRAYERS

FOR

SUNDAYS, HOLIDAYS,

AND OTHER

FESTIVALS.

TRINITY SUNDAY.

Matt. xxviii. 18, 20.

THIS *being* Trinity Sunday, *appointed at this time for adoring and giving thanks to the bleſſed Trinity for the great work of our redemption, the memory of which we have now celebrated in all its myſteries; let us accordingly, with hearts raiſed to God, adore and give thanks.*

BEFORE thee, O ſacred Trinity, Father, Son, and Holy Ghoſt, three Perſons and one God, we bow down, and with all

the powers of our ſoul, adore thy power, thy mercy, and thy goodneſs; for that thou art not only infinitely adorable in thyſelf, but likewiſe haſt manifeſted and multiplied thy mercies to us in ſuch a wonderful manner, that we cannot have a ſenſe of our own being, but we muſt confeſs our obligations of giving thee praiſe and adoration for ever.

To thee, therefore, be praiſe, O eternal Father, for that, when we were nothing, by thy infinite power thou madeſt us to thy own image, and prepared us for the everlaſting poſſeſſion of thyſelf.

To thee be praiſe, O increated Son, for that, when we were loſt by ſin, thou redeemdeſt us by thy blood, and openedſt the gates of happineſs, which had been ſhut againſt us.

To thee be praiſe, O Holy Ghoſt, who, when we were born the children of wrath, haſt juſtified us by thy grace and goodneſs, and conſecrated us holy temples to our God.

Glory be to the Father, and to the Son, and to the Holy Ghoſt;

As it was in the beginning, both now is, and ever ſhall be, world without end. *Amen.*

That we may give this glory in the fulleſt manner we can, let us join our voices, and

and with our hearts raiſed to God, adore in the hymn of the church.

We praiſe thee, O God; we acknowledge thee to be our Lord.

All the earth worſhips thee, the Father everlaſting.

To thee all the angels cry aloud, the heavens, and all the heavenly powers.

To thee cherubins and ſeraphins continually do cry:

Holy, holy, holy, Lord God of Sabaoth.

Heaven and earth are full of the majeſty of thy glory.

The glorious choir of the apoſtles praiſe thee.

The admirable company of the prophets praiſe thee.

The noble army of martyrs praiſe thee.

The holy church throughout the world acknowledges thee.

The Father of infinite majeſty.

Thy adorable, true, and only Son.

Alſo the Holy Ghoſt the Comforter.

Thou, O Chriſt, art the King of Glory.

Thou art the everlaſting Son of the Father;

When thou tookeſt upon thee to deliver man, thou didſt not diſdain the virgin's womb.

Having overcome the ſting of death, thou didſt open the kingdom of heaven to all believers.

Thou ſitteſt at the right hand of God, in the glory of the Father.

We believe thou ſhalt come to be our judge.

We beſeech thee, therefore, to help thy ſervants, whom thou haſt redeemed with thy precious blood:

Make them to be numbered with thy ſaints in glory everlaſting.

Save thy people, O Lord, and bleſs thy inheritance.

Govern them, and raiſe them up for ever.

Every day we magnify thee,

And we praiſe thy name for ever and ever.

Vouchſafe, O Lord, to keep us this day without ſin.

Have mercy on us, O Lord, have mercy on us.

Let thy mercy, O Lord, be upon us, as we do put our truſt in thee.

In thee, O Lord, have I truſted, let me not be confounded for ever.

Having thus given glory to the ſacred Trinity, let us call in all creatures in heaven and earth to join in giving praiſes to

our God, Father, Son, and Holy Ghoſt; and this in the *Canticle of the Three Children.*

All you works of our Lord, bleſs our Lord; praiſe and magnify him for ever.

Angels of our Lord, bleſs our Lord; O you heavens, bleſs our Lord.

All you waters above the firmament, bleſs our Lord: All you powers of our Lord, bleſs our Lord.

Sun and moon, bleſs our Lord: You ſtars of heaven, bleſs our Lord.

All you ſhowers and dew, bleſs our Lord; all you winds of God, bleſs our Lord.

Fire and heat, bleſs our Lord; praiſe and magnify him for ever.

Winter and ſummer, bleſs our Lord; praiſe and magnify him for ever.

Dews and froſts, bleſs our Lord; praiſe and magnify him for ever.

Froſt and cold, bleſs our Lord; praiſe and magnify him for ever.

Ice and ſnow, bleſs our Lord; praiſe and magnify him for ever.

Nights and days, bleſs our Lord; praiſe and magnify him for ever.

Light and darkneſs, bleſs our Lord; praiſe and magnify him for ever.

Lightning and clouds, bleſs our Lord; praiſe and magnify him for ever.

Let the earth bleſs our Lord; may it praiſe and magnify him for ever.

Mountains and hills, bleſs the Lord; praiſe and magnify him for ever.

All you green things upon the earth, bleſs our Lord; praiſe and magnify him for ever.

All you fountains, bleſs our Lord; praiſe and magnify him for ever.

Seas and rivers, bleſs our Lord; praiſe and magnify him for ever.

Whales, and all that move in the waters, bleſs our Lord; praiſe and magnify him for ever.

All you fowls of the air, bleſs our Lord; praiſe and magnify him for ever.

All you beaſts and cattle, bleſs our Lord; praiſe and magnify him for ever.

Children of men, bleſs our Lord; praiſe and magnify him for ever.

Let *Iſrael* bleſs our Lord, praiſe and magnify him for ever.

You prieſts of our Lord, bleſs our Lord; praiſe and magnify him for ever.

You ſervants of our Lord, bleſs our Lord; praiſe and magnify him for ever.

You ſpirits and ſouls of the juſt, bleſs our Lord; praiſe and magnify him for ever.

You holy and humble of heart, bleſs our Lord; praiſe and magnify him for ever.

Ananias, *Azarias*, and *Miſael*, bleſs our Lord; praiſe and magnify him for ever.

Let us bleſs the Father and the Son, with the holy Ghoſt; let us praiſe and magnify him for ever.

Bleſſed art thou, O Lord; and worthy of praiſe, and glory, and exaltation for ever.

Thus, O God, acknowledging that all praiſe is due to thee, we call in all creatures to bleſs thy name, and now joining with the whole creation, we, together with them, bow down, and in union with the bleſſed in heaven, adore in their ſacred hymn; Holy, holy, holy, Lord God of Sabaoth; ſalvation to our God, who ſits upon the throne; benediction, and glory, and thanſgiving, honour, and power, and ſtrength to our God, for ever and ever. *Amen.*

Accept this homage, O Lord, we beſeech thee, from our hands, in teſtimony that thou art our God; that we confeſs thee to be our ſovereign Lord, and ſupreme Governor of the univerſe; that our being is from thy power, and the continuation of it from thy goodneſs; that we poſſeſs nothing but what is thy gift, and can hope for no good, whether temporal or eternal, but what muſt be the effect of thy pure

mercy to us; that we depend entirely upon thy beck as to all the affairs of life, by whose all-seeing Providence and Wisdom both we and all are governed; that thou art the fountain of every good gift; that we have no redemption but through thee; and can have no pardon of sin, no grace or mercy, and no salvation but through thee alone.

And therefore, in acknowledgment of this our sincere faith, we humble ourselves, we confess thee to be our God; we confess that we are bound to love thee, to serve, seek, and honour thee as our God, and that thy honour ought not to be given to any other.

Thus, O God, we profess from our hearts, and we most humbly beg thy grace, that in our lives we may never depart from what we here profess; but that by a constant fidelity and zeal in all that belongs to thy commandments and service, we may acknowledge both the power thou hast over us, the blessings we have received, and the entire dependence we have on thy holy will.

In this manner, O God, may we every day give proof both to thee and to our own conscience, how much we fear thee, how much we love thee, and how much we desire to come to the possession of thee.

But then, O bleſſed Lord, we moſt humbly beſeech thee, to continue thy goodneſs to us. Take us into thy particular protection, and defend us from all evil, but eſpecially from the evil of ſin. Secure us againſt all ſnares both of the devil and the world, and let no temptation prevail againſt us. Give us, every day, thy holy grace, according to our neceſſities.

Be thou a light to us, and guide us in all our ways. Open our eyes, that we may ſee all our iniquities, and mercifully give us ſtrength to overcome them. To thee we offer ourſelves, and all that belongs to us, deſiring to live according to thy precepts, and to become a ſacrifice to thy glory. Accept, O God, the offering we make, and may thy holy grace ſo enlighten and ſtrengthen us in every duty, that walking now according to faith, we may come at length to the poſſeſſion of what we believe.

Let us pray.

ALMIGHTY and everlaſting God, who haſt granted thy ſervants, in the confeſſion of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of Majeſty to adore Unity; we

beſeech thee, by the firmneſs of the ſame faith, we may be ſecured from all adverſities, though our Lord Jeſus Chriſt, thy Son.

CORPUS-CHRISTI.

John vi. 55, 59.

THIS *being a feſtival ordained to be kept in memory and thankſgiving for that great myſtery of mercy which Chriſt left at his laſt ſupper; when conſecrating the bread and wine, he gave us his body and blood under thoſe outward elements, for the remembrance of his paſſion, for the comfort of his church, and the food of our ſouls; let us accordingly, this day, adore the goodneſs of our Redeemer, praiſe and give him thanks, and make our petitions to him.*

Let us pray.

WE acknowledge, O God, the greatneſs of the myſtery which we celebrate this day, and we humbly beg thy

grace, that a due ſenſe of thy goodneſs may prepare us for a due homage of praiſe and thankſgiving.

O bleſſed Redeemer, before thee we bow down, and confeſs thy infinite goodneſs, who, in compaſſion to man, didſt prepare him a banquet, and, in a wonderful manner, give thyſelf to him for the food and nouriſhment of his ſoul.

This was an effect of unſpeakable mercy, thus to humble thyſelf under the poor elements of bread and wine. By thy death on the croſs, thou didſt redeem us, and gain us a new life; and to preſerve this life, which was thus purchaſed, thou thyſelf art become our food; thy fleſh is meat indeed, and thy blood is drink. And this is the banquet to which thou calleſt us, that as thou haſt been our Redeemer, ſo thou mighteſt be our life too.

O merciful Jeſus, O Redeemer, O Saviour of mankind! who can ſufficiently admire and praiſe this thy goodneſs to us unhappy ſinners!

We are certainly miſerable, and being in the ſtate of blindneſs and ſin, were ſo far from deſerving thy favour, that nothing was our due, but to be caſt out as reprobates from before thy face, and to be con-

demned with the fallen angels to the juſt puniſhment of our iniquity.

Thus were we unhappily, through ſin, become the enemies of God; but while the ſeverity of puniſhment, while judgment and hell was our due, what do we find from Jeſus, but the greateſt of mercies? He deals not with us as enemies, but as friends; he undertakes to reſcue us from our unhappy ſtate; he himſelf becomes man, and taking upon him the puniſhment due to our ſins, offers himſelf a bloody ſacrifice on the croſs, gives his life for our redemption.

O merciful Jeſus, O Redeemer, O Saviour of mankind! Who can ſufficiently admire and praiſe this thy goodneſs to us unhappy ſinners!

To renew the memory of this his mercy to us, in dying on the croſs, and to oblige us to perpetual gratitude, he leaves us his body and blood under the forms of bread and wine; and calls upon all the faithful to come to the table he had prepared, and partake of this heavenly food.

O merciful Jeſus, O Redeemer, O Saviour of mankind! Who can ſufficiently admire and praiſe this thy goodneſs to us unhappy ſinners!

He invites all to this banquet, there to renew life; that whereas we have nothing but corruption within us, and in all our inclinations are prone to evil; we might, by this heavenly food, have new life communicated to us, and have Jeſus himſelf to live within us, ſo as no more to live according to nature, which is corrupt, but according to Jeſus, who is in all things holy.

O merciful Jeſus, O Redeemer, O Saviour of mankind! Who can ſufficiently admire and praiſe this thy goodneſs to us, unhappy ſinners?

He invites all to this banquet, to ſhew his infinite love to man, and the great deſire he has of our ſalvation; while in this holy Sacrament he ſo cloſely unites himſelf to us, enters into our breaſt, becomes our gueſt, offers to abide with us for ever, and thus raiſes us to become the habitation of God.

O merciful Jeſus, O Redeemer, O Saviour of mankind! Who can ſufficiently admire and praiſe this thy goodneſs to us, unhappy ſinners?

He invites all to this banquet, there to receive new ſtrength; that, whereas we have a long journey to go, attended with difficulties and dangers, too great for us to overcome in our ſtate of weakneſs, we

may from this divine food be nouriſhed, ſtrengthened, and encouraged, and finiſh that journey we have undertaken, and happily arrive at the mountain of God.

O merciful Jeſus, O Redeemer, O Saviour of mankind! Who can ſufficiently admire and praiſe this thy goodneſs to us unhappy ſinners?

He invites all to this banquet, there to be healed of all their infirmities, and to find comfort under all the troubles of this life: That whereas we labour under many diſtempers, ſuch as have no remedy from human help, and meet with many diſcouragements, that have no relief in the comforts of this life; we might in this heavenly myſtery find both a phyſician and comforter, capable of giving both health and joy, amidſt all the unhappineſs to which we are ſubject.

O merciful Jeſus, O Redeemer, O Saviour of mankind! Who can ſufficiently admire and praiſe this thy goodneſs to us unhappy ſinners? To us! who have nothing good of ourſelves; who are corrupt, blind, and ungrateful; who have ſenſe to admire the world, and ourſelves; but are dull and ſenſeleſs amidſt the wonders of thy goodneſs; who with eagerneſs run after that which deſtroys, and can ſcarce be perſuaded

even to look towards that which ſaves and gives life: Who love trifles, corruption, and poiſon; but are ſcarce touched with the propoſal of eternal goods; who, notwithſtanding all thy expedients of mercy and infinite arguments of thy love towards us, are ſtill pleaſed with ſin, are careleſs of thy ſervice, and live on in thy diſpleaſure, without concern!

O Jeſus! what could move thee to do ſo much for us miſerable, wretched, and perverſe ſinners? We have nothing but evil in in our nature, and thou caſteſt thy eyes towards; thy bowels of compaſſion are moved upon us; thou employeſt thy infinite wiſdom and Almighty power, in contriving means for our help; thou openeſt the immenſe treaſures of thy goodneſs; and becauſe we, through ſin, were incapable of coming to thee, thou, who art God, infinite in glory, and adored by the angels, humbleſt thyſelf to come to us, and refuſeſt no ſort of indignity that could be ſerviceable in reſcuing us from our unhappineſs, and preparing us to be united in glory with thee.

O Jeſus, nothing but thy own mercy could move thee to be thus ſolicitous for our good, and to contrive, at thy own charge, ſo many helps for our ſalvation. It is a mercy, which we ought at all times to

admire and praiſe, and for which we ought every day moſt humbly to adore and give thee thanks.

O Jeſus, grant I may have this true ſpirit of admiration, praiſe, adoration, and thankſgiving, and that while I am under the continual enjoyment of thy bleſſings, I may not forget the Giver; but be ever ſolicitous to uſe them to thy glory, and to make a life of fidelity and holineſs my daily thankſgiving.

In particular I aſk of thee, this day, O bleſſed Redeemer, that I may have a true ſenſe of thy goodneſs, in the ſacred ordinance, we, at this time, commemorate. Grant I may apprehend ſomething of thy tender and fatherly bowels, in the proviſion thou haſt made for us, thy undeſerving and rebellious children; and not only apprehend it, but likewiſe be careful ſo to comply, on my part, with thy holy inſtitution, as to receive the benefit thy goodneſs has deſigned for us.

Hear me, therefore, O merciful Saviour, (for to the bowels of thy moſt tender mercies I appeal) and grant, that after thou haſt been thus bountiful to us, I may never be ſo ungrateful, as to neglect what thou haſt done, and be ſo falſe to my own intereſt, as to keep at a diſtance, through my own careleſſneſs, from partaking of thoſe myſteries,

to which thy love has ſo preſſingly called us for our own good.

Give me grace to approach with hunger, deſire, and love, to the table thou haſt prepared, and open my breaſt to receive that divine food; that food, which is no other than thyſelf, dear Jeſus: And may I ſo receive it, that thou, my Redeemer and my God, mayeſt live in me, and I in thee.

O Jeſus! What a life is mine! So corrupt and ſinful; ſo vain and inconſiſtent; ſo perverſe and blind; inclined to all that is hurtful and fooliſh; abounding in all that is evil, and not only barren, but alſo averſe to good! It is ſuch a life as I cannot approve; it gives me a diſlike, and, I muſt confeſs, my ſoul ſighs, and is uneaſy under it.

Bleſſed, therefore, be thou, O Jeſus, who, to remedy this my unhappineſs, offereſt thyſelf to become my life, and even to live in me; that ſo thou, my Redeemer, abiding in me, and being the life of my life, I may not live by my own ſpirit, but by thine.

O Jeſus, this is a wonderful, an adorable expedient of thy love; but then, O merciful Saviour, extend this thy love ſo far to me, a ſinner, that I may, all my life, partake of this heavenly bread, in ſuch a manner, as that thou, my Jeſus, mayeſt have the poſſeſſion of my ſoul; that thou mayeſt com-

mand, rule, and govern in my heart, even as thou doeſt in heaven, where all obey thee faithfully, cheerfully, and even ſo, that they have no other will but thine.

O my Redeemer, it is this I want; that my heart and ſoul, with all my deſires, paſſions, and inclinations, may become wholly ſubject to thee. For what am I, but a poor, unhappy creature, ever wavering and uncertain, ſubject to endleſs deluſions? And art not thou my God? And who then ſhould govern in me?

This is thy right, O God; I confeſs it; I am obliged to own it; and therefore I am in confuſion within myſelf, to think how very little of my life has been ſubject to thee; but that, inſtead of this happy ſubjection, I have hearkened to corruption, to a corrupt nature, to a corrupt world, and have let a thouſand idle paſſions have the command of my heart.

Pardon me, O God, all this my paſt rebellion and folly, and now, for what remains of my life, give me grace to ſeek new ſtrength and life from thy ſacred table, where thou, O Jeſus, offereſt thyſelf to enter and take poſſeſſion of my ſoul.

Grant this, O Jeſus, and grant it ſo, that I may find a happy change wrought within me; that all my corruption being made

ſubject, thy Holy Spirit may have the command of my outward and inward man, and of all that belongs to me. That by this new principle of life, I may diſcover thy Holy Spirit, O Jeſus, in all I do; thy Spirit of Divine love, thy Spirit of ſubmiſſion to thy Father's will, thy Spirit of humility, thy Spirit of meekneſs, thy Spirit of patience, thy Spirit of prayer, thy Spirit of obedience, and of the croſs.

This, O Jeſus, I aſk of thee, and I aſk it by that exceſs of love thou ſhewedſt to man in this Divine myſtery; for ſince their perdition is ſo much to be feared, who approach to thy table unworthily; what comfort can I have, except I find thoſe comfortable proofs of thy abiding in me, that I live by thy Spirit, that I live ſo by it, as to hope to live eternally? Grant me this mercy, O God, that as thou art glorified in the works of thy goodneſs, ſo I may be benefited by them.

Let us pray.

O God, who in this wonderful Sacrament, haſt left us a perpetual memorial of thy paſſion: Grant us, we beſeech thee, ſo to reverence the ſacred myſteries of thy body and blood, that in our ſouls we may be always ſenſible of the fruit of thy redemption: Who with the Father and the Holy Ghoſt, liveſt.

On every Day within the Octave of Corpus-Christi.

THIS *day being a part of this great ſolemnity, let us raiſe our thoughts and devotion, as the inſtitution of the bleſſed Euchariſt, which we now commemorate, demands of us.*

Let us pray.

BEFORE thee, O bleſſed Redeemer, we bow down, and renew our thanks this day, for thy unſpeakable mercy to us unworthy ſinners, in preparing us a banquet of thy own moſt precious body and blood, for our comfort in this our pilgrimage, and for giving new life to our ſouls.

Infinite is thy goodneſs, infinite is thy mercy, O Jeſus, to us ſinners, who ſeeing us miſerable, didſt not deſpiſe us in our miſery, nor leave us to periſh in our own corruption; but even then, didſt prepare us the greateſt of all bleſſings, even to give us thyſelf, to abide with us for ever, to be the cure of our infirmities, to help us amidſt all our weakneſs, to ſupport us in our troubles, to ſecure us in time of danger, to be the

ſeed of all virtues, to enflame us with Divine love, to draw us towards God, and to lay in us the foundation of eternity.

Bleſſed be thou, O Jeſus, in this thy goodneſs; bleſſed be thou in this thy mercy. Bleſſed be thou in the heavens; bleſſed be thou on earth; bleſſed be thou in all faithful ſouls, whom thou haſt raiſed from darkneſs and death, and, by this Divine food, prepareſt for the life of the bleſſed.

But then, O moſt loving Redeemer, as thou haſt wonderfully provided for us in this holy myſtery, and given us a ſenſe of thy goodneſs; ſo we beſeech thee to temper our ſouls, that we may hunger all our lives, after this bread of life, and partake of it in ſuch a manner, as to receive the benefit of this thy holy inſtitution.

This, O Jeſus, we know, muſt be thy gift; for how little can we, poor helpleſs ſinners, do, in order to prepare our ſouls? Hear us, therefore, we beſeech thee, calling upon thee, and now mercifully pour forth thy grace upon us, that we may ever remember the wonders of thy goodneſs, and ſo partake of this bread of life, as to live for ever.

Moſt ſweet Jeſus, whom *Zaccheus* received into his houſe with joy, and whom the centurion, awed by a ſacred reverence, was

afraid to invite under his roof; have mercy on me, and grant, that whenever I receive thee into my breaſt, it may be with the affection of both theſe thy ſervants, that is, both of love and of fear.

Jeſus moſt humble, who didſt often converſe with publicans and ſinners, and eat with them, ſaying, That thoſe, who were well, had no need of a phyſician, but only ſuch, as were ſick; have mercy on me; vouchſafe to viſit me alſo, for I am a ſinner; come and be my phyſician, heal my ſoul, O Lord, for it is ſick even unto death.

Jeſus, Sovereign Lord of all, who, to ſhew the power and richneſs of thy goodneſs, haſt prepared a great banquet, and graciouſly invited all to partake of it; have mercy on me, and vouchſafe, that with hunger and joy, I may come a gueſt to thy table; but then grant, O Lord, it may ever be with a wedding-garment, that I may be well pleaſing in thy ſight, and not be caſt out as unworthy.

Moſt loving Jeſus, who with earneſtneſs didſt deſire to eat this paſſover with thy diſciples, before thy paſſion; have mercy on me, and grant, that as the hart pants after the water-brooks, ſo my ſoul may pant after thee, the living God, in this holy myſtery.

Jeſus moſt pure, who before the ordaining

this Sacrament, didſt firſt, on thy knees, waſh thy diſciples feet, as an argument of that purity, thou expecteſt from all ſuch as approach to thy table; have mercy on me; waſh me yet more from my iniquity, and cleanſe me from my ſin: Not only my feet O Lord, but my hands and my head, that all my works, my affections, and intention may be pure and holy, when I come to partake of this holy Sacrament.

Jeſus moſt true, who delivering thyſelf for the food of our ſouls, didſt ſay, This is my body, which ſhall be given for you: This is my blood, which ſhall be ſhed for you; have mercy on me, and grant that I may never doubt in faith, nor queſtion the truth of thy words; becauſe thou art the eternal truth; thou haſt created all things, and haſt a power to change the things thou haſt made; for nothing is impoſſible with thee; and if I believe not thy power and thy truth, how art thou a God to me?

Jeſus moſt charitable, who being to depart out of this world, didſt leave us a ſtanding memorial of thy infinite love, and in this Sacrament didſt make us an abridgement of thy wonders, commanding us to do this in remembrance of thee; have mercy on me, and grant I may be ever mindful of thy infinite goodneſs, wiſdom,

and power, and ever reflect, how great is my obligation of making a return to thee, and living according to what I have received. Grant, O God, I may never forget thy mercies.

Jeſus moſt meek, who didſt not exclude *Judas*, either from the number of thy diſciples, or at the laſt ſupper, from being a gueſt at thy table; have mercy on me, and grant, that I, though unworthy of thy mercies, and a faithleſs ſervant, may never be ſo unhappy, as, with *Judas*, to become guilty of thy body and blood.

Jeſus moſt grateful, who, having finiſhed this myſtery with thy diſciples, didſt give thanks to thy eternal Father, and a hymn being ſaid, go forth into the garden of prayer; have mercy on me, and grant I may never depart from this wonderful banquet ungrateful, but by a ſerious conſideration of thy goodneſs, labour to increaſe in thy love.

Jeſus the prieſt for ever, and good ſhepherd, who didſt offer thyſelf a ſacrifice upon the altar of the croſs, and give thy life for thy ſheep, and ſtill doeſt feed them with thy own moſt precious body and blood; have mercy on me, and becauſe I have wandered, like a ſheep gone aſtray, vouchſafe to ſeek thy ſervant, carry me back on thy ſhoulders

to

to the fold, and ſo feed me in thy paſture, that being eſtabliſhed by thy grace, I may never more depart from thee.

Jeſus, moſt merciful, who didſt join thyſelf as a traveller, to the two diſciples going to *Emmaus*, and in the breaking of bread, didſt open their eyes to know thee; have mercy on me, and grant, that as I believe thee truly preſent under the conſecrated elements, ſo I may at length come to ſee thee face to face; and in the mean time, that as thou feedeſt me here on the way with the heavenly bread, ſo my heart may be burning within me, and inflamed with a ſtrong deſire of coming to the more perfect poſſeſſion of thee.

Hear me, O merciful Jeſus, in theſe my petitions, and let it be thy bleſſing to me, that as thou haſt ſhewed thy love to us ſinners, in this holy inſtitution, and how much thou deſireſt our ſalvation, ſo I may be ſolicitous to contemplate the greatneſs of what thou haſt done, and by a holy uſe of it, receive the benefit, to thy glory, O God, and to my own everlaſting comfort.

Let us pray.

O God, who, in this wonderful Sacrament, haſt left us a perpetual memorial of thy paſſion; grant us, we beſeech

thee, ſo to reverence the ſacred myſteries of thy body and blood, that in our ſouls we may be always ſenſible of the fruit of thy redemption: Who, with the Father and the Holy Ghoſt, liveſt, &c.

Sunday within the Octave of Corpus-Christi.

Luke xiv. 16, 24.

HEARING *in this day's Goſpel of one that made a great ſupper, and having invited many gueſts, they all made their excuſes, and refuſed to come; upon which, he being angry, ſent into the ſtreets and highways, to fill up his table with poor, blind, and lame; and declared, that none of thoſe who had neglected his invitation, ſhould taſte his ſupper. Hence let us direct our prayers, as the preſent time and ſubject requires.*

Let us pray.

WE acknowledge thy goodneſs to us, O Jeſus, in teaching us by parables, and under theſe ſhadows giving light to our ſouls: Grant us, we beſeech thee, a

docile heart, and help us in receiving the inſtruction thou haſt here deſigned for us.

One inſtruction we ſee very plain, That it is a dangerous thing to neglect thy calls, and to deſpiſe the mercies which thou offereſt us. We ſee, that ſuch as are guilty of this neglect, provoke thy diſpleaſure, and have this terrible puniſhment, of being excluded from thy mercy, and never more having the like offer made them.

This frightful truth thou haſt ſufficiently intimated to us, by declaring, under a figure, that none of thoſe, who being invited, refuſed to come to thy table, ſhould evermore taſte thy ſupper. For what is this, but to point out to us thy judgments; to let us know how to value thy favours, and to oblige us to a ſtrict correſpondence with thy grace, ſince to deſpiſe thy mercy, is nothing leſs than to ſhut up thy mercy from us?

O God! If this be the method of thy juſtice, who can wonder at the vaſt numbers of thoſe unhappy ones, who run on obſtinate, blind, and unthinking, under the manifold guilt of error and vice? Theſe have had their calls; they have had mercy inviting them to return to their duty; but deſpiſing the opportunities offered, what are they now left to, but to follow their own

ways, to go on ſtupid and unconcerned, as if all were well, when they are under the fevereſt of judgments?

And what am I, upon this ſame account, to fear for myſelf? For have not I often ſhut my heart againſt thy holy inſpirations, and been deaf to thy calls? How many offered mercies have I neglected? And how cuſtomary has it been with me to find excuſes, for omitting my duty, and thus loſe the opportunities thou haſt given me, for finding favour in thy ſight!

Thus, O God, when I look back upon myſelf, I have reaſon to apprehend my caſe to be the ſame with theirs in the parable, who being invited, found excuſes for not accepting the mercy. And am I then, with them, to be caſt, like *Cain*, from before thy face; no more to be called, no more to be attempted by thy goodneſs?

Thus does the preſent parable ſeem to inform me. But, O God, the hiſtory of thy tender mercies ſtill gives me comfort. For how often do I find there, that thou haſt repealed thy ſentence pronounced againſt ſinners, and upon their humbling themſelves in a ſincere repentance, haſt received them a ain into thy favour, who ſeemed to have been marked out for nothing but the rigour of thy judgments?

Many of these instances I have from thy own sacred word: Wherefore, O God, confiding in this encouragement thou hast given me, I will here build my hopes. I will return to thee with the sighs of an humble and contrite heart, I will lay all my wickedness before thee, and with the tears of repentance, importune thee to mercy. I will, every day, confess against myself, and acknowledge all my neglects, all my ingratitude, and the many offers of thy goodness, which I have so often despised, and thus renewing my sorrow and my petitions all my life, I will hope for the return of thy favours, and like other penitents, to find mercy with thee.

But then, O God, be now propitious to thy servant, and give me that industrious and watchful grace, as no more to relapse into my former neglects; but to have ever my eyes and heart open to all thy calls, and with eagerness to lay hold of all the opportunities thou art pleased to give me, in order to my eternal good.

Hence, O most gracious Lord, since thy goodness has prepared a banquet of everlasting happiness in heaven, and invited me, though most unworthy of such favours, to be a guest at thy table. Since thou hast provided another table for me, in this state

of my pilgrimage, and called me there to eat of the lamb, even of the lamb without ſpot, and to be nouriſhed with heavenly food, there to receive comfort and ſtrength, for finiſhing my journey, and walking on to the mountain of God: Since thou haſt thus bountifully prepared this double banquet for me; ſince thou haſt invited me, and often ſent thy ſummons, to let me know all things were ready; I now beg thy grace, that, whatever my paſt neglects have been, I may never more fall under the like guilt, nor ſuffer any concerns of this world, to hinder me from obeying thy call, in making the beſt preparation I am able, for being thy gueſt.

I confeſs, O God, my life is expoſed to variety of diſtractions; there are very many things, which diſcompoſe my heart, and take it off from the conſideration of thy mercies; and ſo unhappily weak am I, that I am too apt to give ear to them, even with the hazard of neglecting all that thou haſt ordained for my ſalvation.

How much is my danger, O God, in this kind, from the curioſities and pleaſing entertainments of this life? How much from worldly buſineſs, how much from family concerns? Many other dangers I have from my corrupt and ſinful nature, which is ever entangling me in ſnares, and

drawing me into ways which are not thine, O God, but the ways of ſin.

Now, as to theſe, O moſt gracious Lord, I appeal to thy infinite mercy for my help. For, as to my unhappy nature, I ſee there is no good from it; it is blind and weak, chuſes the things that are hurtful to me, and runs into what muſt be my deſtruction. In me therefore there is no ſalvation; but for this, I lift up my eyes to thee, O God, and cry out, All my hope and help is from thee, my God, help me, therefore, or elſe I periſh.

Help me, O Lord, and in the firſt place, I beſeech thee to moderate in me all inclination to idleneſs, divertiſements, curioſity, and to the common entertainments of the world; let not my ſoul be bent upon any of theſe with too much eagerneſs, ſo as to place my comfort in them, or to let them take from me the reliſh of what is eternal, or rob me of that time in which I ought to prepare for thoſe banquets to which thou haſt called me.

Help me again, I beſeech thee, in moderating my concern for worldly buſineſs. Suffer not this to ariſe to that exceſs, as to poſſeſs my ſpirit, to take up all my time, and hinder me from thinking of the one

thing neceſſary, which is the ſalvation of my ſoul.

Help me again, O my Lord, as to all impreſſions from domeſtic affairs: Let no affection in me or ſolicitude become immoderate. Suffer not my heart to be enſlaved by any paſſion. Defend me from all ſinful compliance, and let nothing of that, which is my duty, by ill maanagement, become a ſnare to me.

In theſe particulars, I moſt earneſtly beſeech thee, O God, to be my helper. For I plainly comprehend the doctrine thou haſt here delivered; that there can be nothing more dangerous, than for a heart to be wholly taken up with worldly concerns.

For what if ſuch concerns are, in themſelves, innocent, and without reproof? What if they are, of themſelves, commendable? Yet if I am ſo much bent upon theſe, that through my eagerneſs in attending to them, my heart is taken from thee, my God, and I have no time nor thoughts left to conſider upon the greater concern of my ſalvation; is not this unhappineſs and crime enough?

I muſt confeſs it, O God, it is too criminal a ſtate for me to enjoy any true peace of conſcience under it. For I know, I come not into this world, for the buſineſs or en-

joyment of this world; but by a chriſtian uſe of its goods and evils, to ſerve thee, my Lord, and purchaſe that eternal crown thou haſt ſet before me.

I know how much thou haſt done for me, in order to this; how many helps thou haſt provided me, and how infinite has been thy mercies towards me; in communicating to me the light of thy Goſpel, while ſo many millions are buried in darkneſs; in awakening my ſoul, and by many invitations calling me to my ſalvation, and even giving thy only Son to be my teacher, my light, my guide, my food, and my ſacrifice, in order to make my approaches to thee.

O God, theſe are infinite mercies, eſpecially to me, ſo miſerable and wretched a ſinner as I am. And what then muſt my crime be, if after this I give my heart to the world, and let its little concerns, its impertinencies, or follies, conſume my thoughts, my ſpirit, and my ſoul?

O God! What is this! It is certainly ſetting this world before thee; it is giving earth the preference; and is not to be meaſured by the innocence of thoſe things which take up my thoughts; but from thy infinite love, from thy infinite mercies towards me, which for ſuch things I neglect and deſpiſe.

O my God! Here I ſee the crime to be

above all meaſure; and whatever be the innocence pretended, in favour of my paſſions or weakneſs, I ſee plainly, nothing can be innocent which takes my heart from thee, and from carrying on the work of my ſalvation, for which I was created.

Be merciful therefore to me, I beſeech thee, O merciful Father, and take from me all immoderate concerns both for the buſineſs and paſſing ſatisfactions of this life. Make me faithful and diligent in whatever obligations belong to my ſtate; but, O God, let it be ſo with me, through thy grace, that my heart and thoughts may ever be at liberty, and have all that freedom which is neceſſary for attending to all the duties of ſalvation..

In particular, O God, I aſk of thee, that nothing of this world may take from my heart, the deſire of approaching to thy table; that amidſt all the diſtractions of life, I may ſtill retain ſuch a lively ſenſe of thy mercies, and my own wants, as to thirſt after thee. and be ſolicitous to ſeek thy help, where thou haſt prepared it for me, and invited me to ſeek it. Thus, O God, may I ever go on, faithful in all duties, having my heart open to the calls of thy mercy, and never letting the things of this world be an

excuſe for omitting what thou requireſt of me.

I deſire, O God, to be a gueſt at thy heavenly banquet.

Never let my neglect draw from thy mouth the ſentence of my excluſion.

Let us pray.

INFUSE into our hearts, O Lord, a conſtant fear and love of thy holy name; for we have this aſſurance, they ſhall never fail of thy conduct, who are well founded in a love of thee. Through our Lord Jeſus Chriſt thy Son.

Third Sunday after Pentecost.

Luke xv. 1, 10.

In this Gospel, Christ declares, under two parables, how great is his mercy towards repenting sinners, and invites them to have confidence in him. Let us therefore acknowledge, this day, this mercy of our Redeemer, and most humbly beg we may never lose this confidence in him.

Let us pray.

BLESSED be thy holy name, O Jesus, who hast thus published thy mercies with thy own sacred mouth. This thou didst, at first in parables, to the Scribes and Pharisees, who taking offence at thy conversing with sinners, shewed plainly they did not understand the counsels of thy goodness, nor the ways of thy love to man.

Hence, in the lost sheep, thou openedst to them the mysteries of thy mercy, and shewest how great is thy desire for the return of all sinners, and bringing them again into the way of salvation. Thus thou didst with

unbelievers, by parables preparing them to underſtand the great work of our redemption.

But to us, O Jeſus, thou haſt made known thy mercies another way, a way beyond all that can be expreſſed in figures. This thou haſt done, by giving thy life for ſinners, and by the effuſion of thy ſacred blood, making their peace with God.

In this, O Jeſus, thou haſt plainly ſhewn how great is thy mercy, and that all, whatever has been deſcribed in figures, is not only fulfilled, but even out-done by thee. For what can be a more evident proof of thy goodneſs, and of thy deſire of our ſalvation, than to ſhed thy blood, and give thy life for our ſakes?

Nothing more can be done than this. Wherefore we confeſs, O Jeſus, that we, unhappy we, were the loſt ſheep, who had gone aſtray by our diſobedience and ſin; we were truly loſt, who were loſt to thee our God, and in thee were loſt to all that was good. We had departed from thy fatherly protection, and being under the puniſhment of ſin, we had corruption to carry us ſtill on to a greater diſtance; but were deſtitute of all means which could even give us a poſſibility of returning to thee.

Thus was all mankind as a loſt ſheep

gone aſtray, having nothing but miſery before it, and no other comfort, but after a ſucceſſion of many evils, to foreſee everlaſting evils to be the ſad concluſion of all other misfortunes.

And what didſt thou, O Jeſus, while we were thus miſerable? Thy compaſſion was moved upon us: And undertaking the part of the good ſhepherd, thou didſt leave the angels, who, as the ninety-nine were ſafe, and didſt come to ſeek us, who, like one ſheep, were all loſt.

And what method didſt thou take, to purſue this deſign of thy mercy? Such as was chargeable enough to thyſelf, but beneficial to us. Thy firſt ſtep was to become man, and not only to take upon thee the infirmities of our nature; but likewiſe to ſubject thyſelf to all the humiliations and indignities our nature is capable of, from the violence of blindneſs, cruelty, and malice. This was thy manner, O divine Shepherd, of ſeeking the loſt ſheep; omitting nothing, either of word or example; either of power, as thou waſt God; or of humility, as man, that could poſſibly contribute to the finding us, who were loſt.

Having found us, thy next care was to bring us back to the fold: And this thou didſt on thy own ſhoulders; for we were

truly brought on thy ſhoulders, whilſt thou ſubmittedſt thy back to the weight of the croſs, and by being nailed to it, didſt purchaſe our redemption, bearing the weight of our crimes, healing us by thy wounds, and by thy ſacred blood reſtoring us to the arms of the Divine Mercy, from which we had departed by our ſins.

In this manner, O moſt divine Shepherd of our ſouls, didſt thou ſeek us when we were loſt; thus didſt thou find us, and thus bring us again to the fold. And what ſinner, after this, can pretend to deſpair, or doubt of thy mercy!

My Lord and my God, Jeſus my Redeemer and Saviour of mankind, I confeſs thy mercies to be infinite; and that as the works of thy power are moſt evident in the creation, ſo the work of thy mercy is as conſpicuous in our redemption. All of it breathes forth mercy; every part of it calls upon ſinners, bids them lift up their heads and ſee how gracious and bountiful our Lord is, how much he deſires their ſalvation, and how welcome their repentance will be, if being converted from their evil ways, they return again to their duty.

This, O Jeſus, thou haſt ſufficiently declared to the whole world, in all thou haſt done and ſuffered. For what is thy whole

life and death, but ſo much demonſtration of thy mercy?

For why didſt thou become man? It was for the ſake of ſinners: It was to recover them from their unhappy ſtate, and convince them how much thou didſt deſire their ſalvation. R. *We confeſs it, O Jeſus, we confeſs it; we have in this the evidence of thy mercy towards ſinners, and how great is thy deſire of their ſalvation.*

Why didſt thou voluntarily undertake a life of ſo much poverty, labour, and ſuffering? It was for the ſake of ſinners; it was to recover them from their unhappy ſtate, and convince them how much thou didſt deſire their ſalvation. R. *We confeſs it, O Jeſus, we confeſs it; we have in this the evidence of thy mercy towards ſinners, and how great is thy deſire of their ſalvation.*

Why didſt thou expoſe thyſelf to the hatred and perſecution of men, and ſuffer all that was humbling, contemptible, and afflicting amongſt them? It was for the ſake of ſinners; it was to recover them from their unhappy ſtate, and convince them how much thou didſt deſire their ſalvation. R. *We confeſs it, O Jeſus, we confeſs it; we have in this the evidence of thy mercy towards ſinners, and how great is thy deſire of their ſalvation.*

Why waſt thou treated as a malefactor, ſet behind murderers, made a companion with thieves? Why buffetted and ſcourged, made the ſcorn of men? And why, after all, was thy ſacred blood ſpilt, by the hands of public executioners? It was all for the ſake of ſinners, to recover them from their unhappy ſtate, and convince them how much thou didſt deſire their ſalvation. R. *We confeſs it, O Jeſus, we confeſs it; we have in this the evidence of thy mercy towards ſinners, and how great is thy deſire of their ſalvation?*

And what ſinner now can diſpute within himſelf, and make delays in returning to thee? O Jeſus! how can this be diſputed, when thou haſt done ſo much to invite ſinners, ſo much to encourage, ſo much to help them? When there is no caſting an eye upon any part of thy ſacred life or death, but there ſtill appears a demonſtration of thy mercy; with an aſſurance, that their repentance will not only be accepted, but is the very thing ſought by thee, what above all things thou deſireſt, and will certainly be the joy of heaven.

O bleſſed Redeemer, for my part, I confeſs thy mercy, and I can never be perſuaded thou wouldeſt have ſuffered ſo much for ſinners, if thou didſt not deſire them to

return. For who is there amongſt us, that labours for any thing, and does not afterwards deſire to ſee the fruit of his labours?

Thou haſt ſaid, and done, and ſuffered enough, to take away all diſpute of this kind; and therefore I will here proclaim thy mercy, O Jeſus, to be adorable, to be infinite, to be above all thy works. Not ſuch mercy as can give confidence to ſinners to go on in their evil ways, or make delays in their repentance; but ſuch as gives comfort, courage, and aſſurance to all, who, ſenſible of their unhappineſs, deſire ſincerely to return to thee.

This mercy I firmly believe, and to doubt of it, is to doubt of all thou haſt done for us: It is, at leaſt, ſuch a doubt as muſt be highly provoking to thee, after thou haſt given ſuch proofs of thy mercy, and even laid down thy life in compaſſion to ſinners.

Wherefore, O moſt bleſſed Redeemer, I here reſolve never to forget thy mercies. And whatever my ſins have been, yet if I can but diſcover in my own heart the ſigns of a true converſion, I will ſtill hope in thee; I will come to thee, as to a moſt tender and loving Father, whoſe bowels of compaſſion are ever moved upon thy prodigal children, and whoſe arms are always open to receive them, when they return.

And if dejecting fears are at ſuch time a diſcouragement to me; if the enemy, taking advantage of my fears, preſſes me to deſpair; I will then turn to thee, my Redeemer, and cry out,

How can I deſpair, who have God himſelf inviting me to mercy?

How can I deſpair, who have the blood of my Redeemer pleading for me?

If my ſins are great, yet infinitely greater is the mercy of my God.

How can I forget his mercies, or think meanly of them, who has done ſo much for my ſalvation?

I know I am a ſinner, I cannot deny it; and I ſee nothing of my own growth whereon to build my hope.

But I know too thou art my God, and thou canſt not deſpiſe the ſighs of an humble and contrite heart.

It is thou, O God, haſt calſed me out of my ſins, thou haſt commanded me to come to thee; and I have a firm aſſurance thou wilt not caſt me off, now I come.

In thee, therefore, O God, and in thy infinite mercy, I put my truſt, and will not fear what the devil can do againſt me.

This, O bleſſed Redeemer, is my reſolution, and the preſent diſpoſition of my ſoul; I moſt humbly beſeech thee to preſerve it in

me both living and dying, and grant that no deluſion of the enemy may ever deſtroy or even leſſen it in me.

Let my heart, O Lord, be truly converted from ſin;

And I will never loſe my comfort in thy mercy.

Let us pray.

O God, the protector of thoſe that truſt in thee, without whom nothing is good, nothing is holy; increaſe thy mercies towards us, that, under thy direction and conduct, we may ſo paſs through this temporal life, as not to loſe that which is eternal, through our Lord Jeſus Chriſt, thy Son.

Fourth Sunday after Pentecost.

Luke v. 1, 11.

THIS *day's Goſpel is a relation of Chriſt's going into* Peter's *ſhip, and ordering him to put off a little from the ſhore, that ſo he might have the better opportunity of teaching the multitude, which ſtood upon the land. Hence let us pray, that all who ſucceed in St* Peter's *ſhip, and undertake to teach, would obſerve the ſame method.*

Let us pray.

O Bleſſed Redeemer, who haſt appointed paſtors in thy church to govern and feed the flock; mercifully take them into thy particular protection, and pour forth upon them thy Holy Spirit, that being commiſſioned by thee, they may likewiſe be directed by thee, and according to the difficulty of their manifold charge, may partake of thy divine aſſiſtance.

Let thy life and example, O Jeſus, be to them a rule; and to prepare for teaching the flock, may they learn from what thou

haſt done. Make them ſenſible how neceſſary it is for them not to be too familiar with the world; and that if they expect it ſhall learn from their inſtruction, there is a neceſſity of their living at ſome diſtance from it.

For this end, we beſeech thee, O Lord, as thou haſt choſen them out of the world, ſo thou wouldeſt vouchſafe to take from them the ſpirit of the world, and, above all things, to remove them at a diſtance from all thoſe ways, which being not agreeable to the Goſpel, it is their buſineſs to reprove and reform.

Hence, O Lord, ſince all the methods of an idle life, ſince the love of eaſe and appetite; ſince vanity, intemperance, and all exceſs; ſince covetouſneſs, profane and unprofitable converſation, miſ-ſpending of time, and all manner of diſſenſion; ſince all that is diſedifying is cenſured in thy Goſpel, as not being according to thy Spirit; grant to theſe thy vicegerents, who are to teach thy Goſpel, that they may not join with the world in any of theſe ways, but be ever watchful to remove from them; that ſo their own example may never be brought to make void their doctrine; nor thy holy law, O Jeſus, be undermined by thoſe whoſe obligation it is to teach and maintain it.

Hear us, O bleſſed Lord, and ſhew mercy to this holy order, that by the direction of thy Spirit, they may live in ſuch a manner, that their exemplary piety may give authority to their inſtructions; and that living ſeparate from the world, they may be more capable of cenſuring its diſorders.

And ſince thou, O Jeſus, didſt give order to *Peter*, not only to put off ſomewhat from the ſhore, but even to launch forth into the deep when he was to caſt his net for a draught, and by the great number of fiſh, to learn how he was to become a fiſher of men. Hence, O Lord, may thy paſtors obſerve by what means they are to expect ſucceſs of their labours in the good of ſouls.

By this paſſage may they be convinced, that the fruit of their endeavours depends not on human induſtry only, but on thy bleſſing; and that, without this, their labour muſt be like *Peter*'s fiſhing in the night, when he took nothing: Hence, O God, we beſeech thee, make them ſolicitous in ſeeking thy bleſſing, and may they live in ſuch a manner, as to hope that thy bleſſing may even attend them in all they do.

May they here obſerve, that thy benediction attends thy own orders; and therefore be careful in every thing, to examine how far they have thy orders for what they

do, and there only to depend with confidence on thy bleſſing. Hence, O God, we beſeech thee, to purify their hearts from all worldly motives, and let no conſideration of party, power, or intereſt prevail with them; but in all things may they proceed with ſingleneſs of heart, with their eye always turned to thy holy will, and never join in any thing, but where the evidence of thy will is their encouragement, and gives them hopes of thy bleſſing.

May they here obſerve, that for the greater ſucceſs of their labours, they muſt not only ſeparate a little from the world, but likewiſe go forth into the deep, go in the ways of ſtill greater perfections; ſuch ways as the world cannot comprehend, ſuch as fleſh and blood cannot reach, and are only known to the ſoul that truly loves God, which ſtudies to renounce itſelf, and deſires nothing more, than to be ſet at liberty from all corruption, and come to the poſſeſſion of its only good.

Give all thy paſtors, O God, a true ſenſe of this way, and by this may they prepare their ſouls for ſuch ſtrength of grace as may fit them for being truly fiſhers of men, in gaining ſouls to virtue and truth, in giving light to ſuch as are in darkneſs, and reſcuing thoſe who are in the ſnares of death.

Great,

Great, O God, and almoſt infinite is the work which paſtors have upon their hands. Fit them, we beſeech thee, for what they have undertaken, that they may truly labour in their difficult charge; and give them thy grace and benediction, that they may not labour in vain. Behold, O God, how much the glory of thy name, and the good of thy church, depend upon good paſtors. Hear us, therefore, we beſeech thee, and both for thy own ſake and ours, give to thy paſtors the true ſpirit of paſtors, that with St *Peter* they may be truly fiſhers of men.

S. Peter *having here declared to Chriſt, that they had laboured all night, and taken nothing; but that in his word they would, however, let go their nets again; and this being attended with wonderful ſucceſs: Let us hence pray, that we may do nothing but in the name of Chriſt, and be afraid of attempting any thing, while under the darkneſs of ſin.*

Let us pray.

WE confeſs here, O God, our entire dependence on thee, and that all things muſt here ſucceed with us, according to the diſpoſition of thy holy will; becauſe thou, O God, art ſovereign Lord of

the univerſe; all creatures are in thy hands, and nothing can move, but according to the power and liberty which thou art pleaſed to give them.

Hence again, we confeſs it to be the firſt rule of chriſtian wiſdom, in all things that are before us, ſtill to make our application to thee as to all we propoſe, debate, determine, or undertake; and not to take one ſtep, but only as we can reaſonably preſume of being in conjunction with thy holy will.

This, O God, is due to thee, becauſe thou art the firſt mover; and this being thy eſſential right, nothing ought to begin, but in thee. It is likewiſe neceſſary for us, becauſe of that great darkneſs in which we are; and having nothing in our own power, we can build no hopes, but as far as we can hope for thy favour and bleſſing to go along with us.

Upon this conſideration, we cannot but here acknowledge our great fault, while we look back on our paſt life, and humbly beg thy pardon for the ill method we have but too often taken;

In propoſing and debatng many things within ourſelves, without aſking thy light to direct us. or conſulting thy holy will.

In weighing temporal conſiderations only, and being carried on by human motives,

without looking towards thy good pleaſure for determining our reſolutions.

In undertaking many things inconſiderately and raſhly; in letting paſſion and humour direct us; in being influenced by flattery and fear; in following our ſinful inclinations, and taking corruption and the world for our guides.

O God! how numberleſs are the times we have left thee out in our conſultations, without any regard to thy honour or will; having no other thought to move us, but preſent convenience, ſelf-love, or the world! And how great, O Jeſus, has been our ſin in this, whilſt we knew it our obligation to ſeek God in all things, to do his will in all things, and to take care that he ſhould be honoured in all we do! And how little, how very little have we thought of this duty!

Pardon us, O God; pardon us, we beſeech thee, all this our paſt neglect, in having lived ſo many years careleſs in ſo great a duty. Pardon us our injuſtice, in not having ſought thy glory. Pardon our idolatry, in having forkaken thee, our God, and not only ſerved this world, but even made a great part of our lives a ſacrifice to it, in ſeeking to pleaſe it above all things.

Look upon us, O God, with mercy, as

to all theſe our neglects and ſins, and now vouchſafe to grant us a more chriſtian ſpirit; ſuch a ſpirit, as may ever keep before our eyes our continual dependence on thee; ſuch a ſpirit, as may make us ſolicitous to do thy will in all things, and therefore ever fearful of undertaking any thing without thee.

Hence, we beſeech thee, O moſt gracious Lord, that from this moment it may be our conſtant practice in all things, whatever are propoſed to us, ſtill to make our application to thee, to conſult thy holy will, to implore thy light and direction, to conſider what is moſt for thy glory, and never to come to any reſolution, till we find ourſelves determined by that which ſeems moſt anſwerable to the enquiry we have made.

In this manner, O bleſſed Lord, may we ſeek thy bleſſing upon what we do, by doing all in thy name. For though we ſee very often the wicked ſucceed in their deſigns, and even to prevail againſt the juſt; yet, O God, we deſire not the proſperity of ſin, nor at any time to advance any farther than may be conſiſtent with thy glory. We envy not the ſucceſs of the ſinner, for we know ſuch ſucceſs is not a bleſſing, but very often the effect of the ſevereſt judgments.

It is a judgment which hardens him in his evil, and confirms him ſtill more in his blindneſs; it is that which ſtrengthens his party, and inſtead of turning to repentance, makes him glory in his ſin, and engages him ſtill farther in it. From ſuch ſucceſs, therefore, of injuſtice, O Lord, deliver us. We deſire no other proſperity, but that which is the effect of thy mercy; ſuch as thou haſt promiſed to thoſe that faithfully ſerve thee, and do thy holy will.

In this method may we be ſolicitous to ſeek thy favour, and ever go on with comfort and hope under thy protection; confiding, that thy Fatherly Providence will be watchful over us; and though not ordering things according to our will, yet ſo, that whatever we do may be to the glory of thy name, and our own everlaſting good. For we do not pretend to preſcribe to thy infinite wiſdom. It is our duty to propoſe what appears to us juſt and good, and to deſire thy bleſſing on our endeavours. But it is thy will that is to be done in us; and therefore we now bow down, and ſay Lord, thy will be done.

Let us pray.

GRANT, we beſeech thee, O Lord, that the world, as to us, may be peaceably directed by thy conduct; and that thy church may have the comfort of a peaceable devotion, through our Lord Jeſus Chriſt, thy Son.

Fifth Sunday after Pentecost.

Matt. v. 20, 24.

IN *this day's Goſpel, Chriſt poſitively declares to his followers, that except their juſtice exceeds that of the Scribes and Phariſees, they ſhall not enter into the kingdom of heaven. Hence let us beg grace, this day, to perform this condition of ſalvation, and that in all righteouſneſs we may be ſolicitous to out-do the Scribes and Phariſees.*

Let us pray.

TO thee, O bleſſed Redeemer, we make our addreſs this day, imploring thy grace, that as thou haſt given us this inſtruction, in order to our ſalvation; ſo we may be ſolicitous to conſider what thou haſt taught, and zealous in performing what thou haſt commanded.

And ſince thou haſt expreſsly manifeſted this truth to us, That whoever will be ſaved, muſt exceed the juſtice of the Scribes and Phariſees; we moſt humbly beg thy grace, in the firſt place, that we may not be ſo far out of the way, as to come ſhort of thoſe whom thou haſt commanded us to exceed.

In this, O Jeſus, we have reaſon to aſk thy help; becauſe we know from thy ſacred word, that though the Phariſees were wanting in the more ſubſtantial part of religion, yet they were very exact and edifying in many particulars.

We know they were very nice, and even ſcrupulouſly careful in all that belonged to the external and decent part of thy worſhip and ſervice; and nothing appeared on that ſide, that could give ſcandal, or diſedify their neighbour.

In this they were worthy of praiſe, and we have reaſon to examine ourſelves, whether we come up to this righteouſneſs of the Phariſees.

If we are not exact in our prayers, and do not perform them with a decent and religious behaviour, we muſt confeſs we do not in this come up to the righteouſneſs of the Phariſees.

If we are not exact in obſerving the faſts preſcribed, we muſt confeſs we then do not come up to the righteouſneſs of the Phariſees.

If we live in the open breach of any one of the commandments; if we are ſwearers, or breakers of the Sabbath, or murderers, or adulterers, or wrong our neighbour, either in his goods or reputation, we muſt confeſs we do not then come up to the righteouſneſs of the Phariſees.

If we have not a due guard upon our words or actions, but take ſuch liberties as either promote what is ſinful, draw our neighbour into evil, or appear in any thing that is diſedifying; we muſt confeſs we do not then come up to the righteouſneſs of the Phariſees.

This, O God, we muſt confeſs, becauſe in theſe particulars the Phariſees were very exact. And what then muſt our condition be, if ſeeing a neceſſity of out-doing the Phariſees, we find, upon examination, we fall much ſhort of them, and may have them yet ſet before us for patterns and examples of what we are to do?

This we muſt own to be a ſtate of confuſion, to ſee ourſelves worſe than thoſe againſt whom thou, O Jeſus, haſt pronounced ſo many woes, and expreſsly declared, that they are not in a ſtate of ſalvation. For what can our comfort be, when we know thou art to be our Judge, and this judgment thou haſt already paſt, that except our

righteouſneſs exceeds that of the Scribes and Phariſees, we cannot enter into the kingdom of heaven?

Wherefore we now beſeech thee, O bleſſed Redeemer, that from this time we may ſuffer nothing to be wanting in us which was commendable in the Phariſees. Grant we may be edifying in our faſting and prayer. Grant we may not live in the tranſgreſſion of any of thy commandments. Grant we may be ſo watchful in our words, actions, and all our converſation, as to avoid every thing that can be a ſtumbling-block to our neighbour, or any ſcandal to him.

Grant us, O Lord, this mercy, that being thy followers, we may not have this reproach upon our conſcience, of being yet behind thoſe whom thou haſt condemned. But we aſk ſtill a farther grace; and it is, that we may do what thou haſt ordered, in exceeding the juſtice of the Phariſees.

Grant therefore, O bleſſed Jeſus, that we may not only outwardly perform thy law, but likewiſe inwardly keep it in our hearts; labouring to keep our hearts right with thee, our God, and never admitting any thought to harbour there, which is diſpleaſing to thee.

Grant that in whatever we do, we may

not ſeek to pleaſe men, or to gain the reputation of the world; but be ſolicitous, before all things, to do thy holy will, and to deſire no other witneſs but thy eye, O God.

Grant we may never confide in any juſtice of our own, but always look upon ourſelves as poor and miſerable; acknowledge all good to be from thee; and if there be any thing good in us, that it is the gift of thy mercy. It is thy grace, whatever is given us; it is thy grace, whatever is continued to us.

Grant we may never challenge preference or eſteem to ourſelves, nor ever deſpiſe others; but conſidering our own manifold unworthineſs, always judge ourſelves worthy of contempt.

In theſe particulars of an upright, humble, and ſincere heart, grant we may have thy grace to help us, ever labouring this way to ſeek thy favour, and to exceed the juſtice of the Phariſees: It was in theſe they were wanting, and for this we find them condemned. O God, may it be thy grace to us, to abound in theſe, in inward righteouſneſs of the heart, in a ſolid humility, and ſincere charity, and by theſe may we find favour with thee, ſo as to be admitted into that kingdom, where the righteouſneſs of the Phariſees never enters.

But while we aſk for the righteouſneſs of

the heart, we aſk in particular for that part of it which regards our neighbour; ſo as to preſerve a perpetual charity, and to admit of none of thoſe reſentments which too often break out, and ſhew themſelves in a ſcandalous manner.

We know there is no living in this world without meeting many things to diſpleaſe us, and even ſuch provocations as cauſe a diſturbance in us. But, O God, whatever be the occaſions given us, whether from the careleſsneſs, injuſtice, perſecution, or malice of men, we moſt humbly beſeech thee, that we may then keep a guard upon our hearts, and not ſuffer anger or paſſion to take place, ſo as to be in choler againſt any brother.

This we have great reaſon to aſk, becauſe thou, O Jeſus, haſt publiſhed thy law in this point, and in expreſs terms declared, That *whoever is angry with his brother, ſhall be in danger of judgment.* In this thou haſt ſufficiently manifeſted thy diſpleaſure againſt it, and let us know that ſuch anger ought not to be found in thy followers.

But if this evil, through weakneſs or overſight, ſhall at any time ſurpriſe us; yet ſtill, O God, grant us ſuch government of ourſelves, as to keep our paſſion within bounds, and not ſuffer it to break forth into choleric, and much leſs injurious words.

This again we here aſk, becauſe thy charity, O Jeſus, has been ſo favourable to us, as to manifeſt the guilt of theſe ſins, and in this has given us ſufficient reaſon to be apprehenſive of them. For thou haſt declared that paſſionate and reproachful words are a great ſin; and that, if we are ſo far moved againſt our neighbour, as to endeavour by words of contempt to ruin his reputation, and quite diſhonour him amongſt men; the guilt of this is ſo great, as to be in danger of hell-fire.

Wherefore, O Lord, whatever the unhappineſs of our temper be, in being eaſily provoked, or whatever occaſions be given us; yet we moſt humbly implore thy grace to give us ſtrength to reſiſt all paſſion, and to keep ſuch a watch upon our lips, as to prevent all iniurious and reproachful words.

It is enough, O Lord, for us, that thou haſt ſpoken in this point; for we profeſs to be thy diſciples, and we confeſs it our duty to follow thee; what peace, therefore, of conſcience can we poſſibly have, if we ſee in ourſelves any cuſtom kept up, contrary to what thou haſt taught? What comfort can we have, if we obſerve ourſelves going on in ſuch a way, where thou haſt forewarned us we ſhall meet with judgment, counſel, and hell?

Help us, therefore, O Lord, and let not nature or ill cuſtom govern in us; but do thou, O God, govern; and by thy grace, teach us to overcome whatever is corrupt in us. And not only now, at this moment, but we beg that we may be for ever mindful of what thou haſt taught; that, from this time, we may be jealous of the very firſt approach of anger, and fearful of being led by it into ſin; That we may be fearful of all contentions and quarrels, and in all ſuch occaſions, ſet a bar upon our lips.

Hear us, O bleſſed Redeemer, and give us thy grace for effecting what we aſk. Thou knoweſt what our weakneſs is, and how often we are ſurpriſed in ſin; but have compaſſion now, we beſeech thee, and heal our infirmities; teach us to do our part in watchfulneſs and care, and let thy grace give a bleſſing to our endeavours, that now we may begin to ſee the fruit of our labours, in the government of all that paſſion to which we are ſubject.

But, above all, O God of infinite charity, help us, at all times, in rooting out of our hearts all degrees of averſion and hatred, and in healing all manner of contention, which we have occaſioned betwixt us and our neighbour. In this, O Jeſus, grant us thy help; for ſince thou haſt declared,

that there is a neceſſity of making peace with our neighbour, for approaching before thy altar, and that, till we endeavour to be reconciled with him, God will accept no offering or prayer from our hands; how unhappy muſt our condition be, if we gain not this point, of being in charity with all?

What is this, but to be forbid thy preſence, to be incapable of prayer, and have the whole treaſure of the divine mercy and grace ſhut up againſt us? What can be worſe to us poor, unhappy creatures, who are every moment in want of thy help: What can be worſe, than to be thus turned away from the altar, by the voice of God, and forbid to pray? And yet this is our ſtate, as long as any uncharitableneſs poſſeſſes our heart, and we uſe no means to be reconciled with our brother.

Shew mercy therefore to us, O Jeſus, in this particular, and give us grace to overcome nature, whatever the difficulties be; as likewiſe to chuſe all the humiliations that are neceſſary for peace, rather than to live on in diſſenſion. For though it be hard to be humbled, and to ſeek for peace; yet it is much harder, O God, to be ſhut out from thy altar, and from the hopes of all thy mercies. Help us, therefore, O Jeſus, and ſuffer us not to live under this unhappi-

neſs: Suffer us not to deceive ourſelves in this great concern: And whenever we are to be reconciled with our neighbour, grant we may do it, not like the Phariſees, in words or ſhew only, but ſincerely, and from our heart, that ſo we may find mercy, and our prayers be accepted by thee.

Let us pray.

O God, who haſt prepared goods inviſible for thoſe that love thee, infuſe into our hearts the ſpirit of true charity; that loving thee in all things, and above all things, we may enjoy the effect of thy promiſes, which are above all we can deſire. Through our Lord Jeſus Chriſt thy Son.

Sixth Sunday after Pentecost.

Mark viii. 1. 9.

THIS *day's Goſpel is a relation of Chriſt's feeding about four thouſand people in the deſert, with ſeven loaves, and a few fiſhes. And ſince Chriſt's being moved with compaſſion upon the people, is mentioned, as one occaſion of this miracle; let us beg this day, that he would*

vouchſafe to conſider our circumſtances, and have compaſſion on us alſo, for the relief of our neceſſities.

Let us pray.

BLESSED Jeſus, behold, encouraged by thy mercies we come to thee; through our ſins unworthy of thy favour, but ſtill with a firm hope in thy goodneſs, that thou, who haſt given us ſo many inſtances of thy tender compaſſion in the relief of the diſtreſſed, wilt not ſhut up thy bowels againſt our cries, but let us alſo partake of thy mercies.

This our hope is particularly raiſed by the miracle wrought for the relief of the multitude in the deſert. Their diſtreſs was great, and hence thy compaſſion being moved, thy Almighty power was employed for their help.

Upon this title we come in likewiſe. For, O Lord, great are our neceſſities, ſuch, as cannot fail of moving thy compaſſion, if thou wilt but turn thy eyes upon us.

For, behold, O Lord, though we are not here unprovided of neceſſaries, but experience daily the effects of thy bounty towards us, yet ſtill, O Lord, amidſt all our plenty, our unhappineſs is great.

It is one great unhappineſs, that enjoying the comfort of thy bleſſings in our daily ſub-

ſiſtence, we have no greater a ſenſe of thy goodneſs towards us; but receive thy gifts without any conſideration of the hand from whence they come, as if there were no mercy in them, and we only received what was our due.

O God, this is a great barrenneſs of ſpirit, and want of ſenſe; for we know, whatever we enjoy is thy gift; we know, the repeating thy bleſſings, and making them daily to us, is the commendation of thy goodneſs, and ought to raiſe the value of what we receive. We know the fruitfulneſs of the land and cattle depends entirely upon thy beck. Thou canſt ſhut up the fountains of heaven when thou pleaſeſt, and after all the labours of the huſbandman, leave the earth barren; thou canſt ſend famine and dearth amongſt the cattle, and notwithſtanding all human care, bring us to a ſcarcity of all that is for food.

We can command neither the rain nor the ſun; no kind of weather or ſeaſon is in our power: Whatever our wants be, neither riches, nor authority, nor learning, nor art can prevail; but we muſt lift up our eyes towards thee, and wait till it is thy good pleaſure to conſider our neceſſities, and ſend us help.

This, O God, we know; and yet amidſt

all this continual dependence, every day to partake of thy bleſſing, and enjoy an uninterrupted ſucceſſion of them; and yet ſcarce to think of our benefactor, or with any ſenſe of gratitude to lift up our hearts to that fountain of goodneſs from whence all flows; this, O Jeſus, we confeſs to be an unhappineſs, and, through our own fault, our caſe is ſuch, that amidſt all our plenty, we ſtand more in need of thy compaſſion, than the multitude in the deſert, in all their diſtreſs.

Have compaſſion therefore on us, we beſeech thee, O Jeſus, and as thou art ſo bountiful as to ſupply us with thy bleſſings; be now ſo merciful as to open our hearts, to conſider thy wonderful goodneſs, and make us ſo ſenſible of what we receive, that we may no more go on in our ungrateful way, but every day acknowledge thy Fatherly Providence, and render to thee a daily homage of thanks, as is due.

But, beſides this, O God, there is another much greater unhappineſs, which too generally attends us, even in this very point. For it is not only that we ungratefully receive thy bleſſings; but we generally abuſe thy plenty; ſo that, inſtead of conſidering how to comply with our ſtewardſhip in anſwering thoſe ends, for which thou haſt de-

poſited thy bleſſings in our hands; we may conſider how they may be ſerviceable to ſelf-love and corruption; and according as theſe demand, ſo we diſpoſe of what thou haſt given us.

This, O bleſſed Lord, we confeſs to be a great unhappineſs, to live in the practice of ſuch a general injuſtice; to be daily feeding and ſtrengthening the enemies of our ſouls with what thou haſt mercifully provided us, as helps to our ſalvation.

This, O Lord, we muſt confeſs againſt ourſelves; we cannot deny it. Our pride and vanity are the enemies of our ſouls; our ambition and deſire of worldly greatneſs are enemies; our love of idleneſs and ſelf-love are enemies; gluttony and intemperance are enemies; prodigality, ſenſuality, and covetouſneſs are enemies; fondneſs of the world, of its eſteem, of its entertainments, with all that is immoderate in it, is a very great enemy. For theſe are the evils that drown men in perdition, that carry ſouls into the depth of vice, that ſet up idols againſt thee, our God, that bring thy law into contempt, that deſpiſe thy Goſpel, that are moſt ſerviceable to the devil, that bring the chriſtian world to the reſemblance of the heathen, and betray to hell as many chriſ-

tian ſouls as are now miſerable in thoſe everlaſting flames.

And yet, O God, enemies as theſe are, it is to theſe we ſacrifice the plenty thou giveſt us; and as theſe ſeem to call upon us, ſo we expend the bleſſings thou haſt entruſted in our care; even thoſe bleſſings which thy goodneſs has depoſited in our hands, for the relief and comfort of the diſtreſſed, and for doing ſuch good in our generation as may contribute to thy glory, and be helpful to our own eternal happineſs.

Thus blind, O God, thus perverſely unjuſt are we. Thus is our unhappineſs, in the midſt of plenty, far greater than was that of the multitude in the deſert, unprovided of all that was neceſſary for life. And all this unhappineſs being our own fault, it is ſtill the greater upon this account. If miſery then be that which moves thy compaſſion, look upon us, we beſeech thee, and have compaſſion on us; have compaſſion, and mercifully ſo touch our hearts, that we may not only be ſenſible of our injuſtice, but likewiſe have an averſion to it, and take ſuch effectual means, as may change our whole method, and be henceforth ſolicitous in conſidering which way thy bleſſings may become moſt ſerviceable to our ſalvation,

and thou, O God, be moſt glorified in the gifts of thy bounty.

But we have ſtill another unhappineſs, which puts us in a lower rank of miſery beneath this people in the deſert. For while they were ſo moved by pious inclinations, as to thirſt after thy holy word, to follow thee into the deſert, there to receive from thy ſacred mouth the doctrine of ſalvation, and to abide with thee three days, notwithſtanding all the inconveniencies of ſuch a ſtay. While theſe were ſo pious, what does this but reproach us with our own unhappineſs? For what have we in ourſelves to compare with them?

Have we that thirſt after what is good? Are we willing to take pains in being informed of our duty? Have we a zeal in following the Goſpel? Do we ſuffer inconveniencies for duty ſake? O God! I wiſh we could, with truth, anſwer in favour of ourſelves; but the truth is known to thee. Thou ſeeſt, O bleſſed Lord, for we cannot hide it from thee; thou ſeeſt how our ſoul thirſts after the goods and ſatisfactions of this life; how eager we are in the purſuit of them; how much trouble it coſts us to obtain what we deſire; how often we hazard health and reputation, and ſuffer great inconveniencies for gratifying our inclina-

tions, our humour, or our will. But as to the things which belong to thy ſervice, and the duties of ſalvation, how little can we ſay here of this kind?

When theſe are before us, how generally cold and inactive are we? How ſoon diſcouraged? How eaſily tired? How fearful of our health? How unwilling to provoke reproaches? How ready to diſpenſe with what ſeems attended with inconveniencies? So that being bold and ventureſome in all worldly concerns that are agreeable to us; we only then begin to be conſiderate and fearful, when the works of eternity are to be performed.

Thus miſerable, O God, are we, far beyond the diſtreſt multitude in the deſert, and only in this one thing bearing a reſemblance with them, that we have no help in ourſelves. All that is within us of our own is corrupt, and if thou, O Jeſus, ſendeſt us away faſting without relief, we ſhall certainly, not only faint, but periſh in the way.

Look upon us, therefore, O bleſſed Redeemer, and have compaſſion on the miſerable. Let not our unworthineſs turn away thy mercies from us; but give ear to our cry: We can ſay nothing more, O Lord, but that we are miſerable, and thou art a

God of infinite mercy. We have nothing good of ourſelves, and all that is about us helps to feed our corruption; ſo that whatever way we turn, we can ſee no hopes but only through thee, our God and Saviour.

Wherefore, O Lord, ſhew thyſelf a God of mercy to us, and let it be the glory of thy goodneſs to help the unworthy. We are thy creatures, and ſtand with our eyes lifted up to thee, our God. We confeſs all our miſery is from ourſelves, and that being unhappy through our own fault, we deſerve no compaſſion.

But, behold, O moſt gracious Lord, we humble ourſelves under the ſenſe of our miſery; we acknowledge all our paſt iniquities and manifold corruption, we acknowledge our preſent diſtreſs, and deſiring to be reſtored to a better ſtate, we manifeſt our deſires before thee, we ſend up our ſighs, and cry out aloud, Jeſus, have mercy on us. And knowing thy goodneſs to be infinite, we have a confidence in thee, that appealing to thy bowels of mercy, we ſhall not be left to periſh.

O Jeſus, graciouſly vouchſafe to turn thy eyes towards me, and ſee all my miſery; ſee how very weak, corrupt, and inconſtant I am. I am in the midſt of infinite dangers,

and eternal miſery is before me; but I call out to thee, and will never ceaſe calling. I will ſtretch forth my hands towards thee, and beſeech thee to be my helper, to heal all my wounds, and to deliver me from the ways of death. And in this method, canſt thou ſtand ſtill, O Jeſus, unmoved, and ſee me periſh, without giving help to thy petitioner? No, my Jeſus, thou canſt not; for who has ever thus called upon thee, and been forſaken by thee? Who can ever ſee what thou haſt already done for ſinners, and be in deſpair of this mercy? No, I will never deſpair, but amidſt all my miſeries, ſtill hope in thee, that according to my neceſſities, ſo thou wilt be my deliverer.

Let us pray.

O GOD of power, fountain of all good, enflame our hearts with the love of thy holy name, and grant in us the increaſe of religion, that thou mayeſt improve in our ſouls whatever is good, and by the love of piety preſerve whatever is thus improved. Through our Lord Jeſus Chriſt, thy Son.

Seventh Sunday after Pentecost.

Matt. vii. 15, 21.

In this day's Gospel, Jesus bids his followers beware of false prophets, who come to them in sheep's clothing, but within are ravenous wolves. Hence let us beg of this Sovereign Pastor, that we may be ever watchful against this delusion, so as never to be misled.

Let us pray.

WE acknowledge it, O Jesus, a great mercy to be thus put in mind of the danger that is before us. Vouchsafe us, we beseech thee, thy grace, that we may be ever mindful of thy charitable admonitions, and by directing our care according to thy advice, be preserved from all snares.

We are very sensible our greatest danger is in being deceived. For through thy grace we have some apprehensions of what is evidently sinful, and being fearful of thy displeasure, generally take care to stand prepared against it. But where nothing appears

in ſight but what is innocent, here we are more bold; and how often, O God, for want of timely care, are we by this way ſurpriſed into ſin!

It is by this method the world and company are very often as falſe prophets to us; they invite to what is moderate and harmleſs; they pretend to things that are not to be reproved, and ſo far ſanctified, they appear to us in ſheep's clothing. And yet under this cover of innocence, what evil is there into which they do not lead us?

O God! thus by things that ſeem harmleſs, we are led into all that is vain, idle, and extravagant. Under this harmleſs covert, is uſhered in all manner of intemperance, ſenſuality, and injuſtice; contentions, animoſities, and uncharitableneſs are promoted; and there is no more malicious, deſtructive devil, than that which pretends to do no harm.

In this manner, O God, we meet with many falſe prophets, and ſtand in need of thy protection, of thy light and grace for our defence. But above all, ſuch is our treachery, we are the worſt of falſe prophets to ourſelves; and were it not that by this falſity we join with our enemies, and carry on their deſigns, there is ſcarce any adverſary which could contrive to do us any harm.

Here then is our great misfortune, that our reaſon is corrupted by our paſſions; ſo that, as we are affected or diſaffected, accordingly we judge. Hence, O God, how many ſnares do we prepare for ourſelves! We often cry out againſt ſin, and condemn diſorders with great ſeverity: And yet if there be any agreeable evil, which happens to favour inclination, with how many colours do we dreſs it up? How do we artificially turn it, ſo as to hide its deformity, and making it at length appear reaſonable; how do we ſit down, without ſcruple, in a peaceable enjoyment!

In this manner, O God, how ingenious are we to our own deſtruction; finding ways to caſt the ſheep's ſkin over the worſt of wolves? We ſanctify the ways of ſin, and write *innocence* upon the greateſt diſorders. We call things to an imperfect examen, and having reaſoned upon them our own way, we are then proof againſt advice.

We eaſily hear what the moſt experienced say; but what is this, when we are prepoſſeſſed, and the caſe is already decided? We have always a healing anſwer to their moſt reaſonable reproofs; that either ſuch adviſers are particular in their ſentiments, or that our caſe is particular, and they do not truly underſtand it.

By this method, O God, how do we prove wolves to ourſelves, corrupting the Goſpel, and making its moſt ſaving directions uſeleſs to us! How do we find exemptions from all ſuch duties as are uneaſy to us, and make every thing lawful that inclination demands! How do we live in the full enjoyment of ſelf-love, idleneſs, and eaſe! How is prodigality and vanity without reſtraint! How do we widen the way for all manner of exceſs; and this with as much peace of conſcience, as if there were no grounds for queſtioning the method!

Thus, O God, are we the worſt of falſe prophets; and whilſt thou commandeſt us to *Beware*, we ſee plainly our moſt watchful care ought to be employed againſt ourſelves; there being no where ſo much danger of being deceived, as from our own ill reaſoning. And thus it muſt always be, as long as we abuſe this noble faculty which thou haſt given us; while we do not employ it in examining what is the way of the Goſpel, what is good and lawful; but in finding arguments for making that lawful which we like.

This is our too general way, we cannot deny it; thus we abuſe that light of our ſoul, and make it ſerve to our ruin. Thou haſt been ſo merciful, O God, as to give us

hy law, to make known thy Goſpel to us; nd this for regulating our lives, ſo as not o live according to the natural man, but ccording to thy holy will. And whereas it s our duty, at all times, to look into thy Goſpel, and from thence learn what is thy will, ſo to bring our whole man into ſubection to it: We turn all quite contrary, nd beginning at the wrong end, we conſiler, firſt, what is our inclination or preſent ntereſt; and then examine the Goſpel, to ee if by any means we can ſanctify what leaſes us. Thus, O God, inſtead of our orrupt nature being governed by thy law, ve govern thy law by our nature; and this ve call, ſo unhappy are we, this we call *ollowing the Goſpel.*

O Jeſus! what can be more deceitful than his! What greater abuſe of thy holy word! nd will this do? No, bleſſed Redeemer, hou haſt likewiſe mercifully provided againſt his deceit. Thou haſt informed us in this Goſpel, that it is not every one that calls hee, Lord, ſhall enter into the kingdom of eaven; but only thoſe who do the will of hy heavenly Father. Thou haſt informed s, that a profeſſion of holineſs will profit othing, except our works be anſwerable to hat we profeſs; and therefore, that we are

to be known and judged by the fruit we bring forth.

This, O Jesus, is thy doctrine: And what then will it avail us, if we call thee our Lord; if we make profession of following thy Gospel; and at the same time seek to do our own will, O God, and not thine? Where will be the advantage of calling ourselves Christians, if our fruit be not christian; if the general method of our lives be according to inclination and the world, and not agreeable to thy law?

Wherefore, O ever-blessed Redeemer, we now make our most humble address to thy goodness, that by the help of thy grace we may change our whole method.

First, We ask thy grace for the right application of our reasonable faculty, that we may employ its best endeavours in examining and discerning the ways of thy Gospel; in discerning the ways into which thou callest thy followers, the ways which are well-pleasing to thee, which are most proper for overcoming the world and ourselves, and bringing all that is within us into a due subjection to thy law.

In this, O eternal Light, be thou a light to us, and help us in our endeavours; mercifully vouchsafe to assist us, and let no sort of corruption pervert our judgment. Let

neither ſelf-love, nor intereſt, nor ill cuſtom, or any worldly conſideration, ſo far prevail, as to make our *reaſon* a party againſt truth, or to put it upon finding arguments for warranting what is not according to thy holy will.

In this manner, O God, may we enquire, with great ſincerity and ſingleneſs of heart, which is the way of the Goſpel; but then, having this light, we petition for another help; and that is, for ſuch grace, by which we may become reſolute and zealous in the works of ſalvation, which are the fruits of a chriſtian life: That we may not be contented with the profeſſion of a holy law, nor deceive ourſelves with the external and ceremonial part of holineſs, but in all things ſeek to do the will of our heavenly Father.

It is to this is annexed the promiſe of everlaſting life, and to this only; grant, therefore, O bleſſed Jeſus, that we may have ſtrength to walk in this way, and that no temptation may be able to draw us from it.

We know thy will, O God, is the fountain of all holineſs, and likewiſe to us the rule of all that is juſt and good; ſo that we can do nothing well, any farther than as we do thy will. Whatever we favour in ourſelves, if it be not according to thy will, it is certainly ſinful. Whatever cauſe we eſ-

pouſe as to the public, if it be not according to thy will, it is certainly ſinful. Whatever our induſtry be, if not in things according to thy will, it is certainly ſinful. However we pleaſe ourſelve , and thrive in the world, whether in dignity or riches, if it be not in ways according to thy will, it is certainly ſinful.

Thus, we confeſs, O God, which ever way we move, if it be not by this rule of thy holy will, it cannot be good. It may be agreeable to nature, and for a preſent intereſt; it may ſatisfy corruption, or pleaſe the world; but it cannot be well-pleaſing to thee, nor any advantage to our eternity.

O God! and how many vain joys, then, and ſinful ſatisfactions have we in this life; while pleaſing ourſelves in all our ſucceſsful deſires, if they are but in favour of our inclination, we ſeldom conſider how far they are comformable to thy holy will. And what is this, but laying by our rule? What is it, but running the hazard of there taking content, where we ought to grieve; and of triumphing in ſuch things as are our greateſt misfortune?

We confeſs, O God, thus it is too often with us, and we acknowledge the raſhneſs, or rather the iniquity, of our proceeding. But ſenſible of the evil, we now beg thy

grace for following the rule which thou haſt given us, and making that the meaſure of all the motions of our heart, and all the actions of our life.

Thou, O Jeſus, haſt here poſitively made known this truth to us, that there is only one way to heaven; and that is, by doing the will of thy heavenly Father. Hear us, therefore, we beſeech thee, in this one petition, we make to thee, and deny not our requeſt. Grant we may ſeek, in all things, to do the will of our Father, who is in heaven.

Grant that in all the buſineſs of life, we may ever examine whether it be according to the will of God. R. *Amen.*

Grant that in all our propoſals of preferment, intereſt, or other advantage, we may ever examine whether they are according to the will of God. R. *Amen.*

Grant that in all our entertainments, diverſements, and in all our ſatisfactions of life, we may ever examine whether they are according to the will of God. R. *Amen.*

Grant that in all our expences and parſimony, in all our contracts, dealings, and truſts; grant that in all money affairs, we may ever examine whether our method and management be according to the will of God. R. *Amen.*

Grant that in all the reſpective obligations and particular duties of our ſtate, we may ever examine whether we proceed with care and fidelity, according to the will of God. R. *Amen.*

Grant that in all the employments of our time, in our converſation, in all that belongs to dreſſing, table, and ſleep, we may ever examine whether we proceed in all according to the will of God. R. *Amen.*

Grant that in all the motions of our ſoul, in our affections and deſires, in our paſſions, trouble, griefs, reſentments, and diſlikes; and in all the entertainments of our thoughts, we may ever examine whether they are according to the will of God. R. *Amen.*

And not only examine, but likewiſe with reſolution put a ſtop to whatever we juſtly apprehend to be not according to the will of God. R. *Amen.*

And in this great concern, that no kind of ſatisfaction, humour, or intereſt; that nothing upon earth may be able to carry us on in any thing whatever, when we ſee it is not according to the will of God. R. *Amen.*

Hear us, O bleſſed Redeemer, and ſo mercifully temper our ſouls, that in all we do, and in all we ſuffer, our principal care may be to do the will of our Father, who is

in heaven. This was thy food, O Jeſus; grant that in this may be our comfort, and that with this fruit we may be found all our lives, and more particularly at the hour of our death. R. *Amen.*

Let us pray.

O GOD, whoſe Providence is never deceived in whatever it orders, we humbly beſeech thee to remove whatever will be prejudicial to us, and grant us ſuch things as will be for our good, through our Lord Jeſus Chriſt, thy Son.

EIGHTH SUNDAY AFTER PENTECOST.

LUKE xvi. 1, 9.

THIS *day's Goſpel being the parable of the unjuſt ſteward, who could not give an account of his ſtewardſhip; let us, under this parable, lament our own miſery, and pray for grace to provide againſt it.*

Let us pray.

O GOD, we eaſily apprehend the unhappineſs of this ſteward, upon the ſurpriſing ſummons, in being called upon to give an account of his ſtewardſhip. He knew he had waſted his maſter's goods; and how then ſhould he give an account? How ſhould he be able to ſatisfy ſuch demands, when, having had no regard to his maſter's intereſt or orders, he had miſemployed what he undertook to manage and had ſought himſelf inſtead of his maſter? Well might he cry out, *Quid faciam? What ſhall I do?* For what could he do, who being called to an account, could give none, but what was to manifeſt his own injuſtice?

Sad caſe of an unhappy man, and ſo much the worſe, that it is ours? For what are we, but ſo many ſtewards? We have nothing of our own: We hold and poſſeſs many things, and we call them, indeed, our own But when the title is well examined, we muſt confeſs, O God, that thou art the Proprietor and Lord of all; that thou haſt entruſted many things in our hands, not abſolutely to diſpoſe of according to our pleaſure, but to manage and employ according to thy orders, and to be accountable to thee for whatever we receive.

This we acknowledge to be the only title we have, as to all whatever we poſſeſs, whether goods of fortune, or of nature, or of grace; all, O God, is thine; and they being put into our hands to manage, we are no more than thy ſtewards. And muſt we give an account? Yes, of all. And the day will certainly come to every one of us, when we ſhall be ſummoned to appear before thee, our Sovereign Lord, and we ſhall every one in particular receive this order, *Redde rationem villicationis tuæ: Give an account of your ſtewardſhip.* Give an account of all you have received; give in the particulars how you have employed every thing that has been put into your hands. Give an account, that it may appear, whether you have managed every thing according to the orders of your Lord, to his ſervice and glory; or, without any ſuch regard, have waſted what ſhould have been thus employed.

O God! and is this the account we are to give? With juſt reaſon then may we join with the ſteward in this Goſpel, and cry out, *Quid faciemus? What ſhall we do?* For what can we do, when, upon this ſummons, looking back upon our management, we preſently diſcover there is not any one thing

of which we ſhall be able to give an account?

What account ſhall we give of our time, which having been granted us, for carefully ſatisfying the obligations of our ſtate, and working out our eternity, in ſuch exerciſes as were well pleaſing to thee, we have moſt unjuſtly diſſipated, with very little regard to thoſe ends for which thou haſt been pleaſed ſo mercifully to put it into our hands?

What account ſhall we give of all that time which has been ſo prodigally waſted in favour of ſloth, idle humours, unprofitable converſation, impertinent and vain amuſements? And what will be the account of all that which has been thrown away upon vice and ſin, which we have waſted in ill company, given to ſenſuality, intemperance, and all kinds of exceſs? And this, at ſuch time, when we have had the duties of our ſtate calling upon us: When the neceſſities of our own ſouls required our care; when the diſtreſs of our neighbour demanded our aſſiſtance; when we have neglected the opportunities that ſtood before us, of ſeeking thy glory, and working out our own ſalvation; and inſtead of giving our time, where thou haſt called for it, we have with contempt ſlighted thy orders, and given it to

ſuch ſinful or trifling follies, as our own vain humour, or an idle world ſuggeſted to us.

This is ſome imperfect account of our time. And how then ſhall we give an account of it to thee, our Lord? *Quid faciemus? What ſhall we do?*

And are we better prepared, as to other things? What account ſhall we give of that plenty, and thoſe temporal bleſſings which thou haſt entruſted with us? Have we obſerved thy orders in the uſe and diſpoſal of them? O God! what can we ſay here, but ſtand ſtill, and be confounded at the ſight of our injuſtice! Thou haſt put thy bleſſings into our hands, to provide for our preſent neceſſities, and to lay up for ourſelves treaſures in heaven, by diſtributing to thoſe whoſe diſtreſs called for our relief. This has been the deſign of thy goodneſs and mercy to us, to furniſh us with means both for our temporal and eternal well-being.

But what have we done? We have lived unmindful of theſe purpoſes of thy goodneſs; and as if all had been given us for the ſupporting and enlarging our corruption, we have, without ſcruple, turned all thy bleſſings this way. We have kept up our vanity out of this ſtock; we have opened it to the demands of every prodigal hu-

mour; we have hence qualified ourſelves for all manner of exceſs; and only there have been ſparing, where we had thy expreſs orders for diſtributing it in the help of the diſtreſſed.

This is ſome imperfect account of thy temporal bleſſings entruſted in our hands. And how then ſhall we give an account of them to thee, our Lord? *Quid faciemus? What ſhall we do?*

And how is our condition mended, if we examine other talents left with us? If we conſider our *health* and *ſtrength*, which are great bleſſings; how have we employed them? Has it been, in being more conſtant, vigorous and intent upon thy ſervice; or in taking greater liberties in idleneſs, extravagance, and ſin? How have we employed that *ſenſe*, *capacity*, and *reaſon*, which thou haſt given us? Has it been in ſearching into the ways of eternity, and diſcovering the ſnares of ſelf-love and ſin; or in abuſing and over-reaching our neighbour; in contriving means for the execution of evil; in expoſing the diſcipline of the croſs, and ridiculing what is ſacred?

O God! What is there of all thy bleſſings which we have not miſ-employed? And how then ſhall we give an account? *Quid faciemus? What ſhall we do?*

And if we look to thoſe things which we call the evils of this life, but in reality have been ſo many opportunities of gaining thy favour, and advancing towards heaven: What uſe have we made of theſe? Has it been according to the deſigns of thy mercy? O God! we cannot pretend to this: We cannot give ſo good an account of ourſelves.

We know, by an humble ſubmiſſion to the troubles of this world, we might have cancelled that great debt that ſtands againſt us, contracted by our ſins; and inſtead of this, we have increaſed the debt, and the number of our ſins, by our impatience.

By bearing injuries with meekneſs, we might have prepared for having part in the glory of Chriſt; and, inſtead of this, by returning evil for evil, we have provoked heaven againſt us.

By humility and ſilence under provocations, contempts, and reproofs, we had the opportunity of being aſſociated to Chriſt; and, inſtead of this, by our paſſion and immoderate reſentment, we have departed to a greater diſtance from him, as ſtrangers to his life and doctrine.

In this manner have we perverted, O God, all thy ſcourges and trials; ſo far, by our indiſcretion and ill management, that where others, complying with the deſigns of

thy providential mercy, have gained heaven, there we, by our impatience, have loſt it.

O God, this is a ſad condition, not to be able to give an account either of thy bleſſings or ſcourges, but to abuſe both.

Wherefore, O Lord, having now, in thy mercy, made us ſenſible of our injuſtice, give us grace likewiſe to provide againſt the ſad effects of it; this, we ſee, is the deſign of thy goodneſs, in this day's parable; Grant we may truly underſtand it, and wiſely follow the advice thou giveſt us.

Thou haſt here plainly informed us, that there is no miſery ſo great, nor any ſtate of ſoul ſo unhappy, but there is ſtill a remedy for ſuch as are ſolicitous to conſider of means, and have reſolution to execute what they foreſee will be beneficial to them.

Thou haſt here ſhewed us, how great an intereſt we may make againſt the day of accompts, by a good uſe of what is yet in our power; if we will but ſtudy to engage the charity of others in our behalf; and by works of mercy, oblige our neighbours to become petitioners for us.

Here thou haſt put us in mind, how powerful is charity, in order to thy mercy: And though by our injuſtice, our ſtate is become almoſt deſperate, yet that by alms,

and ſuch other comfortable aſſiſtance, as we are capable of giving to thoſe in diſtreſs, we may ſtill move thy bowels of compaſſion, and turn away that weight of judgments which we have provoked againſt us.

This, O God, thou haſt ſufficiently intimated to us, and we acknowledge the mercy of it. Wherefore, O Lord, we now aſk thy grace, that being confounded at the thoughts of our paſt ill management, we may effectually put a ſtop to all ſuch injuſtice, and be ſolicitous to make uſe of that expedient thou haſt ſhewed us.

Grant, we may now ſincerely conſider, what is yet in our power, and by what ways we are capable of giving comfort, counſel, or any ways be aſſiſting to our neighbour. Grant we may lay hold of all ſuch opportunities, and carefully improve what, by thy own aſſurance, is ſo much for our intereſt.

O God! how does the world here teach us what we are to do? Whilſt there are none in danger of ruin in the world, but if they foreſee by what means they may prevent the impending misfortune, they loſe no time, but by a watchful care, are ſolicitous to catch at all occaſions that may afford them relief. Thus all do, where this world is the concern.

But now, while we are threatened with

eternal evils, and thou haſt told us, by thy own mouth, how we may be ſecured againſt them; how very little care appears, for doing what thou ſo mercifully haſt preſcribed us? We confeſs, therefore, O Jeſus, the truth of what thou haſt ſaid, *The children of this world are, in their generation, wiſer than the children of light.* While they are induſtrious for preventing leſſer evils, we ſtand careleſs, and boldly venture thoſe which are everlaſting.

But, O Jeſus, hear us now, and by thy grace, quicken us in all the concerns of our ſouls. Give us a ſolicitude like that which we have in worldly affairs, and let the watchfulneſs, the patience, and untired induſtry of worldly men be both a pattern and a ſpur to us. May we be as fearful of what is eternal, as they are of evils that muſt ſoon end, and with a caution, like theirs, may we labour to prevent what we fear.

O Jeſus! this muſt be thy gift, to give new life to our ſouls, to change the object of our care, and turn our preſent ſolicitude from the things of this world, to thoſe which are eternal. Grant us this mercy, O Jeſus, and now from this moment may we find our concern for eternity increaſe daily in our hearts.

Let us pray.

MErcifully grant us, O Lord, we beſeech thee, the ſpirit both of thinking and doing what is right; that we, who cannot be without thee, may live according to thee. Through our Lord Jeſus Chriſt, thy Son.

Ninth Sunday after Pentecost.

Luke xix. 41, 47.

THE *ſubject of this day's Goſpel is the relation of Chriſt's coming near to* Jeruſalem, *and weeping over that people, becauſe they know not the time of their viſitation, nor the things that were for their peace. Hence let us pray, that from the tears of Jeſus, we may learn to make a good uſe of our grief and tears.*

Let us pray.

O GOD, who knoweſt how great our weakneſs is, in being ſubject on ſo many occaſions to inward trouble, grief,

and vexation of mind; grant us, we beſeech thee, thy grace, that from the tears of our Redeemer, we may learn where to indulge, and where to moderate our grief.

Open our hearts, and give us light to underſtand, that fears and grief are not due to the troubles, contradictions, and diſappointments of this life; and hence convince us, that we abuſe our tears as often as, upon ſuch occaſions, we ſink under this paſſion, and yield to an impatient, ſullen, or affected grief.

Make us ſenſible, O God, that all trouble is then vain, when we have no other fruit of our grief, but to diſquiet and injure ourſelves; when our tears can profit nothing for the remedy of our complaints; and our grief only ſerves to diſable us, for bearing that burthen which thou haſt been pleaſed to lay upon us.

For what is it we pretend to in our grief? Can this bring back what is gone? Can this remedy the evil that afflicts us? Can it make any thing of that not to be which now is? O God, we know all ſuch thoughts are deceitful; and that we put a cheat upon ourſelves, when being in affliction, we take ſuch a way as adds to our misfortune, and can do us no good.

We know that troubles muſt be in this life, and that our unhappineſs is not ſo

much in meeting them, as in not bearing them as we ought. And does our impatience and vexation help us to bear them? O God, we confeſs, there is no help but from thee, and thy grace; and that, if inſtead of waſting our time and our ſpirits in unprofitable diſquiets, we ſend up our cries to thee, in beſeeching thy mercy to ſtrengthen us under our trouble, and be our comfort in it, we might then find the fruit of our endeavours, and meet heavenly bleſſings to balance our complaints.

But as our common method is to ſit down under our troubles, to open our breaſt to vexation, and our heart to impatience, to give liberty to every diſquieting thought that is capable of heightening our misfortune, and at the ſame time fall out with our prayers, what help can there be in this? O God, we confeſs there can be none, and therefore are bound to acknowledge, that impatience, grief, and vexation are part of our misfortune; they are our miſery, and not our help. Hence, O Lord, we beſeech thee, to prepare our hearts againſt them; and as for all grief, make us ſo wiſe, as then only to admit of it, when it may be to our advantage.

The charity of our bleſſed Redeemer over *Jeruſalem*, has taught us to lament the un-

happy ſtate of ſinners, and the particular blindneſs of thoſe who, having the divine goodneſs calling upon them, and by variety of expedients endeavouring to open their eyes, yet ſtill go on obſtinate and blind, and thus loſe the opportunities of turning away thoſe judgments which are ready to fall upon them.

Here to lament, here to grieve, is warranted to us by the tears of our Redeemer. It is a caſe which deſerves our grief; and it is a grief which will have thee, O God, the rewarder of its tears. This is a grief of compaſſion, a grief of charity; it is an argument of the love of God, and of our neighbour; whilſt its only concern is, to ſee our neighbour miſerable, and thee, O Lord, offended.

O God! and how much occaſion is there for ſuch tears, whilſt ſo great a part of the world is yet heathen or Mahometan; whilſt Chriſtianity is deformed with hereſies and ſchiſms; whilſt wickedneſs and injuſtice abound on every ſide, and even thy own people are not exempt from the vices of unbelievers! ſuch infinite and numberleſs multitudes poſting on to hell, and notwithſtanding all the wonders of thy mercies, ſtill ungrateful and unmoved in the ways of ſin.

O God,

O God, who will give tears to my eyes? Who will open them into ſtreams of grief, for that the nations of the earth have not known their God, and thoſe that know him, have departed from him.

But it is not only for others, but more particularly for myſelf, I have reaſon to grieve, and with ſuch grief as may be profitable to me. For when I caſt my eyes upon myſelf, what do I ſee but paſt ſins and preſent diſorders? What do I ſee, but an unhappy ſoul, which has ungratefully forſaken its God; which being obliged, upon a thouſand titles, to love him, loves every thing elſe beſides him; which being bound to ſerve him, ſets up its idols, and ſerves them inſtead of God!

O God! ſo many, I confeſs, are my ſins, and ſo unhappy is my ſtate, through my manifold unworthineſs, that I ſee reaſon enough to provoke my tears; I ſee reaſon to turn all my grief this way, and to let nothing of it be unprofitably waſted on any thing elſe, while here it is all due, and may turn ſo much to my advantage.

It is to ſuch tears thou, O God, haſt promiſed to have regard; and ſo many are the inſtances, which ſtand recorded of thy acceptance of them; in turning away thy judgments, in diſarming thy anger, in mov-

ing thee to mercy, in opening the treaſures of thy goodneſs upon wretched ſinners, that I moſt earneſtly beg of thee theſe tears.

I beg of thee, that the ſight of my unhappy ſtate, occaſioned through ſin, may be every day before my eyes; that I may every day ſend up my ſighs before thee; and when any trouble happens, that I may then powerfully ſuppreſs all grief, and ſay to my ſoul; ſoul, why doſt thou afflict thyſelf about trifles, when thou haſt thy ſins to lament, and, which call for all thy grief?

Thus, O God, may I employ all my grief, and giving a check to all other trouble, may I open my heart to thee alone. By this grief may I bewail my ſins, and by my tears waſh away all that guilt which has hitherto defiled my ſoul. Thus I may labour to move thee, O God, to compaſſion, and, through the blood of thy only Son, obtain that mercy which I ſo much want.

For this end I beſeech thee, O bleſſed Lord, to deliver me from the blindneſs of the Jews. Theſe lay under the guilt of the greateſt crimes, and not knowing the things that were for their peace, nor the time of their viſitation, when thy mercy in-

vited them to repentance, therefore were they made an example of thy juſtice, and in the rigour of thy judgments they too late diſcerned the foulneſs of their ſins.

Let not this, O God, be my unhappy fate: Wherefore I moſt earneſtly beſeech thee to take from me all hardneſs of heart; ſuffer me not to be a careleſs and unthinking ſinner; give me not up to a reprobate ſenſe of doing my own will, and following my own ways, without being concerned how diſpleaſing they are to thee.

This, I confeſs, is a ſtate, which, above all, I ought to dread; it is the very condition of the blind and perverſe Jews: And if I am like them, what can I expect, but to be ſurpriſed with the like rigorous puniſhment?

For however I may go on now, fond of my own ways, and thinking of no other happineſs, but of preſent pleaſure and ſin; yet how long is it likely to go on thus? Shall not I at length be encompaſſed by my enemies? Will not ſickneſs and pain ſurpriſe me? Shall not I be ſtraitened by the agonies of death? Confuſion and horror will overwhelm me, and all hopes of relief being cut off, this body of fleſh, which is now ſo much courted, ſhall be caſt out of

doors, as inſufferable; and in whoſe hands ſhall my ſoul be?

This, O God, is the method of thy juſtice, with thoſe who will not lay hold of thy mercy; with thoſe who will not conſider the things that are for their peace, while they have peace offered them.

Wherefore, O bleſſed Lord, behold I now humble myſelf in thy preſence, and with all the powers of my ſoul beſeech thee to make me ſenſible of the unhappy ſtate of ſin; and how great is thy goodneſs, in not having ſnatched me away in the midſt of my iniquities; in calling upon me to repent, and giving me opportunities of making my peace with thee.

Theſe are great favours, O God, to me ſo unworthy a ſinner, and I now beg thy grace, that I may be ever mindful of them: Grant I may now make a good uſe of the preſent mercy; that the things that are for my peace may not be hid from me; that I may hear thy voice, and obey thy call; that renouncing all the ways of ſin, I may be ſolicitous in this one point alone, of what I ſhall do to find mercy.

O God, I confeſs my neglects have been already too many; and it is too long I have gone on bold, careleſs, and preſumptuous; put a ſtop to this my unhappy courſe, and

if hitherto I have been hardened as a Jew, now let my converſion be ſincere, and may I follow thee as a true diſciple.

Let us pray.

GIVE ear, O Lord, in thy mercy, to the prayers of thy ſervants; and that they may ſucceed in their deſires, make them aſk thoſe things that are agreeable to thee. Through our Lord Jeſus Chriſt, thy Son.

TENTH SUNDAY AFTER PENTECOST.

LUKE xviii. 9, 14.

THIS *day's Goſpel is the parable of the* Phariſee *and the* Publican, *who went up into the temple to pray; and being deſigned againſt ſuch as confide in themſelves, and deſpiſe others; let us pray that God would mercifully deliver us from theſe inward indiſpoſitions, which are ſo very much diſpleaſing to him.*

Let us pray.

O Bleſſed Redeemer, who cameſt upon earth to be our phyſician, to heal all our infirmities, and on ſo many occaſions haſt laid before us the danger of our diſtem-

pers, and the certain method for our cure: Mercifully have regard to us this day, and grant we may receive the benefit of what thou haſt taught us in this day's preſcription.

Thou haſt plainly ſhewed us, that nothing can be more deſtructive to us, than to confide in ourſelves, to preſume upon our own works, and to deſpiſe others, as being much inferior to us. Thou haſt poſitively aſſured us, that this alone is enough to make void whatever good we do, and in the midſt of a well-diſciplined and exemplary life, to be ſtill hateful in the ſight of God. That, if we live to edification, in not tranſgreſſing the commandments, if we faſt and give alms; yet all this will find no acceptance with God, if we over-value our own works, and deſpiſe our neighbour.

O bleſſed Jeſus, ſince thou haſt been thus plain, in diſcovering to us the malignity of this ſelf-confidence, preſumption, and pride: Grant we may be afraid of theſe evils, and with horror ſtart at the firſt thought of them, as at the approach of an infernal monſter.

Give us grace to be ever mindful of our extreme poverty and miſery; and that, as of ourſelves, we are nothing, ſo of ourſelves, we can do nothing that is good. For what am I, Lord, that I ſhould place any confidence in myſelf, or be proud of

[illegible]?

I have every day convictions of my own weakneſs, of my blindneſs, of my corruption, indiſcretion, and manifold follies; I ſee myſelf every day running into variety of evils, and that whatever I propoſe, it is with ſo little effect, that there is not one hour of my life but I am evidently put in mind of my miſery, and that of myſelf I can do nothing that is good.

And what then have I to truſt to? What is there in myſelf that can give me any ſecurity againſt everlaſting miſery, if I were left to myſelf? O my God, there is nothing on which I can depend. All my help is from thee, and therefore all my confidence muſt be in thee. If I think aright, it is thy gift to me; if I propoſe what is good, it is thy light which directs me; if I avoid evil, it is thy grace that ſtrengthens me; if I do what is juſt, it is thy mercy that enables me; if I bear troubles with patience, it is thy gift which ſupports me; but if I think or do that which is evil, this, O God, is all from myſelf.

This is the truth of my poverty, and I willingly confeſs it to thee, that the evidence of it lying before my eyes, I may be the better prepared againſt all thoughts of vainly confiding in myſelf, or of deſpiſing my neighbour.

Hence, O God, as for whatever good I have at any time done, I now bow down, and acknowledge that thou oughteſt to be glorified, and not I be eſteemed, for it. For all has been thy power and grace working in a poor, helpleſs clay; as much thy power, as in the miracles which are wrought by thy Almighty hand; ſince it as much exceeds the bounds of nature, for ſuch a corrupt, ſinful creature as I am, to work righteouſneſs, as it is for the dead to riſe, or thoſe that are born blind to ſee.

And if the power be thine, what have I to glory in! Glory and thankſgiving are to be rendered to thee, O God, who ſheweſt thy power in ſuch weak veſſels. But, as for me, I have reaſon to fear, and to be humbled; I have reaſon to fear, leſt my pride ſhould corrupt thy gifts, and to be humbled to ſee myſelf ſo extremely miſerable, as even to be in great danger of offending the hand that helps me, and of proſtituting that to ſelf-love, which is deſigned for the purchaſe of everlaſting glory.

Shew this mercy, therefore, I beſeech thee, to thy ſervant, and may I be ever mindful how great is thy goodneſs to me, as often as I do any thing, well-pleaſing in thy ſight. May I then remember thy mercy, and lifting up my eyes to thy bountiful

hand, give thee the glory; glory for turning thy eyes upon ſuch a poor creature, for ſtretching forth thy hand to help me, for communicating thy grace to me, and enabling me, by thy own gifts, to be partaker of thy glory.

For this, O Lord, may I ever give thee the praiſe, remembering at the ſame time my own natural povery, which is at all times, of itſelf, incapable of all that is good. And hence, O God, may I be ever watchful againſt whatever thoughts occur, which ſeem to deſpiſe any neighbour, or give myſelf the preference to him.

It is enough for me to be afraid of all ſuch thoughts, that I ſee this to be one character of the Phariſee here mentioned; that he deſpiſed the Publican, and in this was ſo diſpleaſing to thee, O God, that heaven was ſhut to his prayers, and all the good he had done, found no acceptance with thee.

This is enough, becauſe in this, O Jeſus, thou haſt informed me with thy own mouth, how pernicious all ſuch thoughts of contempt are to thoſe that entertain them; and that many times there is no need of more for a Chriſtian to become contemptible with thee, than to deſpiſe his neighbour.

Deliver me, therefore, I beſeech thee, from all ſuch thoughts, and let thy grace

help me in being watchful againſt them. I confeſs, O Jeſus, (ſuch is my corruption) theſe undervaluing thoughts are ever ready to ſtart in upon me, and nature is ever willing to entertain them. Nature is ever ready to take advantage of others failings, and from their weakneſſes, to ſet a value upon itſelf; little reflecting by whoſe power it ſtands, and that it is only the effect of thy mercy, that it is not beneath all.

This, I confeſs, O God, is part of my folly; but ſince thou haſt declared thy abhorrence of all ſuch thoughts, I now beſeech thee to give me likewiſe an abhorrence of them. Make me fear them, as the treachery of an enemy, which deſigns nothing but miſchief to me; and let me no more admit of ſuch falſe ſatisfactions as caſts me down into the loweſt degree of contempt, while it flatters me with the vain opinion of being above others.

This, O God, I heartily deſire, may be thy mercy to me, to ſupport and ſtrengthen me againſt this weakneſs; that I may no more be ſurpriſed into this pernicious folly, nor follow nature in ſuch deſtructive ways.

And not only in this particular, O Lord, but help me likewiſe in all others, wherever I am in danger of being deceived and miſled by pride. Thou haſt ſufficiently cautioned

me againſt this vice, by the aſſurance here given me in this day's Goſpel: *That whoever exalts himſelf ſhall be humbled; and he that humbles himſelf ſhall be exalted.*

For now from theſe thy ſacred words, I have a certain rule, that, as often as I ſet a value upon myſelf, or by any contrivance of words or actions, ſeek the reputation of the world, and pleaſe myſelf in ſuch vain eſteem; ſo often I become my own enemy, loſing favour with thee, my God, and being in the like proportion deſpiſed by heaven, as I eſteem myſelf, or deſire to be eſteemed valuable upon earth.

O God! and what need I any other reaſon to be afraid of this evil? For what other intereſt have I than to be in thy protection, O bleſſed Redeemer; to be in thy favour, and through the participation of thy ſacred merits, to hope that God will have regard to my labours, and receive me into his eternal peace! Without this, all whatever I enjoy upon earth can profit me nothing, but muſt all end in miſery and deſpair.

And now, if by pride, I turn away thy eyes from me, make void all the good I have ever done, and putting myſelf out of thy protection, rank myſelf amongſt thoſe unhappy ones, whom thou reſiſteſt; is not this the greateſt of evils, even ſo great, that

there is no enemy, no, nor any devil, can deſign me greater miſchief than this?

Wherefore, O Lord, hear this my petition; ſhew mercy to thy ſervant, and deliver me from all the ſnares of pride. Shut my heart againſt it, and give me a due horror of all its attempts. Let me no more be ſurpriſed by its flatteries, nor court the world, by loſing thee, my God. Let me no more be fond of what deſtroys, nor ſtudy and take pains for that which I ought to fear as the way to hell.

Rather, O bleſſed Lord, give me grace to know myſelf, and from this knowledge to lay the foundation of a ſolid humility. It is humility is the key to heaven, and opens the treaſures of mercy upon thoſe who have been the moſt wretched ſinners. It is that which gives a ſure title to thy favour; and the Chriſtian cannot fail of being great with thee, who labours to be nothing with himſelf.

Grant me, therefore, I beſeech thee, an humble ſpirit; give me grace not to fear, but accept all that humbles; and as often as I appear before thee, let it be my method, with the poor Publican, to ſeek thy mercy in the humble confeſſion of my unworthineſs, and of my ſins.

Let us pray.

O GOD, who manifeſteſt thy Almighty power in pardoning chiefly, and ſhewing mercy: Multiply thy goodneſs towards us, that having recourſe to thy promiſes, we may be partakers of thy everlaſting happineſs, through our Lord Jeſus Chriſt, thy Son.

ELEVENTH SUNDAY AFTER PENTECOST.

Mark vii. 31, 37.

THIS *day's Goſpel being the relation of a miracle wrought by our Bleſſed Redeemer, in curing a man that was deaf and dumb: Let us make it our petition, this day, that God would be pleaſed to heal the diſtempers of our ears and our tongue, that we may learn to hear and ſpeak aright.*

Let us pray.

O Moſt bleſſed and ever-merciful Redeemer, who hadſt compaſſion on all that ſought thy help in their diſtreſs, curing

their diſtempers, and affording them relief: Have pity likewiſe on us, who now call upon thee; for, behold, we are many ways diſtempered, and ſtand in need of thy powerful help for our relief.

Look upon us, we beſeech thee, and conſider the manifold diſtempers of our ears. In many caſes we are quite deaf, and have no cure but from thy hand of mercy. Suffer us, therefore, to complain againſt ourſelves, and to lay our misfortunes before thee, and may thy goodneſs have compaſſion on us.

How deaf are we, O God, when thou art pleaſed to ſpeak to us; when thou calleſt upon us, running on in our evil ways, and reproacheſt us with the danger and diſorder of our lives? R. *Have compaſſion on us, O Jeſus, and remedy whatever degree we have of this deafneſs.*

How deaf are we, O God, when thou puttest us in mind of thy precepts, and of the ſanctity of thy Goſpel; and demandeſt of us to conform our lives to that holy rule? R. *Have compaſſion on us, O Jeſus, and remedy whatever degree we have of this deafneſs.*

How deaf are we, O God, when thou calleſt after us, reminding us of thy rigorous judgments which have fallen upon ſinners, and wait for all thoſe who go on obſtinate in

the ways of ſin? R. *Have compaſſion on us, O Jeſus, and remedy whatever degree we have of this deafneſs.*

How deaf are we, O God, to all thoſe preſſing arguments by which thy ſervants endeavour to awaken us, and bring us to a true ſenſe of our unhappineſs, and of the many ways by which we depart from the ways of life? R. *Have compaſſion on us, O Jeſus, and remedy whatever degree we have of this deafneſs.*

In theſe and many other ways are we ſubject to an unhappy deafneſs, ſuch as makes all thy inſpirations fruitleſs in us, and is the occaſion of our going on in dangerous and ſinful ways, without receiving the benefit of whatever thou ſpeakeſt to us, either by thyſelf or thy ſervants.

But now, O Jeſus, whilſt thou ſheweſt thy miraculous power in curing the deaf, ſhew thy mercy to us alſo, and take from us this deafneſs, to which we are ſubject. Stretch forth thy hand, as thou didſt to the poor man, and with thy ſacred fingers touch our ears. Mercifully open them to whatever thou ſhalt ſpeak to us; and may the ſenſe of thy goodneſs to ſuch wretched ſinners, make us rejoice in whatever ways thou ſhalt be pleaſed to call upon us.

We are certainly miſerable, as long as we

go on with our ears only open to the world, and only ſhut to thee. For in this we give ear to what confirms us in our miſery, and flatters us in all our weakneſs; but are prejudiced againſt all that can do us good. And what is this, but to be in the high-way to deſtruction?

Wherefore, O merciful Lord, we now beſeech thee to hear us, and ſo prepare our hearts, that we may be ever ready to hear thee. For we confeſs we have no other way to be ſecured againſt that eternal miſery which is before us.

For, behold, O Lord, all that is in our nature is corrupt; and if we hearken to it, it leads ſtill farther into corruption. All that is without, is likewiſe corrupt; ſo that we cannot open our eyes, but it is ſtill with danger of being encouraged in what is evil. And where then is our help and our hope, but in thee, O Lord?

It is thou only, O Jeſus, haſt the words of eternal life; and it is only thy words can give life to our ſouls. Speak therefore, we beſeech thee, to thy ſervants, and teach us to hear thee. Make us deaf to the world, and to all its deceiful arguments, and may we no more give credit or attention to its perſuaſions. But to thee, O Lord, may our ears be open, to hear thee in whatever man-

ner thou ſhalt vouchſafe to ſpeak to us; whether inwardly to our hearts, or outwardly by friends, or enemies, or books, or ſuch occurrences as are appointed the inſtruments of thy inſtruction to us.

May thy words become pleaſing to us, being no more afraid to hear thy law, but opening our hearts with earneſtneſs to receive it; as being that which gives light to our ſouls; and diſcovering to us the errors of our ways, is the ſureſt means to prevent our everlaſting miſery.

May we no more find delight in hearing what is vain and ſinful; no more be pleaſed in letting the devil in by our ears; but being cautious againſt all that deſtroys or diſſipates, may a more ſubſtantial comfort ſucceed, in hearing that which is to inform us of our errors, or help us in the obtaining our eternal good.

But this mercy we aſk, not only as to our hearing, but more eſpecially as to our tongue; for this, O Lord, is a diſordered member, ſubject to ſo many diſtempers, that it ſeems above the cure of all art or power but what is Divine.

This, O God, we frequently experience every day, there being ſcarce few moments of our lives wherein our tongues are moving, but it is with the guilt of ſome ſinful

indiſcretion or exceſs. And how often is this, O God, not only in common failings, but even ſo as to let our tongues become the inſtruments of the devil, for making war againſt heaven, in all that is provoking, and carrying death to our neighbours ſouls!

Theſe, O Lord, are ſo many and ſo great evils, that we have reaſon to call upon thy power and mercy to help us; for what can we poor helpleſs ſinners do in governing ſuch an engine, which runs before reaſon, and mixes poiſon and ſin with our very breath!

We may propoſe and deſire to keep it in ſubjection to thy law; but what do our purpoſes avail, while our tongues out-run our very thoughts, and wait for no meaſures of its motion from what we propoſe.

Be thou therefore, O Lord, our powerful Helper, and let thy grace aſſiſt us in governing our tongue, which otherwiſe will be ungovernable. Teach us to keep a ſtrict watch over all its motions; and having obſerved its manifold diſorders, may we labour to bring it under diſcipline; may we teach it to obey, and by frequent reſtraints, make it ſenſible that it is not to be truſted. May we convince it, that there are laws of *reaſon* and *faith*, to which it ought to be ſubject; and that to let it run on without conſidera-

tion, is a privilege not to be allowed by thoſe who are to give an account of every idle word.

Thus, O God, may a daily induſtry, under the bleſſing of thy grace, work a good effect in us, for the cure of thoſe many evils to which we are ſubject in our words; and for cutting off thoſe ſinful liberties which we have hitherto taken to thy diſpleaſure, O Lord, and the preiudice of any neighbour.

Hence, O moſt merciful Lord, we humbly beſeech thee, that our tongues may no more be at the command of our paſſions, nor of any of thoſe our ſinful weakneſſes, which ſuggeſt nothing but what is ſinful, or in favour of ſin. Put a ſtop, we beſeech thee, to all theſe diſorders, by which we have ſo often injured our own ſouls, and offended thee; and now may we begin a better method, even the method of keeping then a ſtrict ſilence, when our tongues are required to become the inſtruments of ſin.

But then, O God, as we beg thy help for obſerving ſuch a ſilence, ſo we likewiſe aſk thy grace for being delivered from all that ſilence which is diſpleaſing to thee.

It is a ſinful ſilence, when we ſee thee offended, and for want of courage, dare not open our mouths for the reproof of ſin, or

in the cauſe of thy honour. R. *This is a ſinful ſilence, and we beſeech thee to deliver us from it.*

It is a ſinful ſilence, when in favour of ſloth or neglect we delay the confeſſion of our ſins, or wilfully conceal our ſins, when we undertake to confeſs them. R. *This is a ſinful ſilence, and we beſeech thee to deliver us from it.*

It is a ſinful ſilence, when we neglect our prayers, and being eloquent in all other ſubjects, are only there dumb, where thy name is to be praiſed. R. *This is a ſinful ſilence, and we beſeech thee to deliver us from it.*

It is a ſinful ſilence, when, through anger or diſguſt, we refuſe to ſpeak to our neighbour, or omit any of thoſe remonſtrances which are neceſſary for making of peace. R. *This is a ſinful ſilence, and we beſeech thee to deliver us from it.*

It is a ſinful ſilence, when we obſerve ſinful diſorders in others, and let them go on unreformed for want of our ſpeaking, in order to their remedy. R. *This is a ſinful ſilence, and we beſeech thee to deliver us from it.*

Many other ways, O God, there are, in which we offend by an unjuſt ſilence; but they are all known to thee, our heavenly Phyſician, and are all ſubject to thy power.

Help us, therefore, we beſeech thee, and command our tongues to be looſed, as far as the devil has any part in making us dumb. Open thou our lips, O Lord, and teach us how to ſpeak, but let it be to ſpeak aright. That ſo for the time to come, we may learn both to be ſilent, and to ſpeak as thy holy law and the glory of thy name ſhall direct us.

Let us pray.

ALMIGHTY and everlaſting God, who in the abundance of thy goodneſs exceedeſt both the merits and prayers of thy ſervants: Pour forth thy mercy upon us, pardoning what our conſcience dreads, and adding even ſuch bleſſings as we dare not preſume to aſk, through our Lord Jeſus Chriſt, thy Son.

TWELFTH SUNDAY AFTER PENTECOST.

Luke x. 23, 37.

IN *this day's Goſpel, Chriſt, our Redeemer, having declared, That to love God with all our heart, with all our ſoul, with all our*

ſtrength, with all our mind, and our neighbour as ourſelves, is the certain way to life everlaſting; let us make it the ſubject of our prayers, to aſk for this gift of God, this love to ſalvation.

Let us pray.

O Bleſſed Redeemer, who, in thy mercy, haſt ſo poſitively and plainly declared to us, That to love God with all our hearts is the aſſured means for coming to the poſſeſſion of God; enlarge this thy mercy to us, we beſeech thee, and infuſe into our hearts this divine love, that ſeeking God as thou haſt taught us, we may not be diſappointed in the happineſs we expect.

This mercy, O Lord, we aſk with all the earneſtneſs of our ſouls, becauſe we find ourſelves ſo very far from that love on which our ſalvation depends. How miſerable, O God, are we in this point, whilſt inſtead of loving thee, our hearts are taken up with creatures, and we love every thing elſe beſides thee!

How earneſtly do we run after hurtful trifles! How is our heart carried away with deceitful follies! And whilſt thou art inviting us to an eternal inheritance, how eager are we in purſuing our own deſires,

fond of what pleaſes for a moment, and ſcarce moved with that unchangeable happineſs which faith propoſes!

O God! in this we are miſerable, whilſt having our only intereſt in thee alone, and having ſo many preſſing motives to love thee, we are ſo ſtrangely charmed with pleaſing ſhadows, that we let every thing carry us away from thee.

And if at any time, through thy grace, reflecting on this my miſery, I reſolve to ſtop this unhappy courſe, and turn my heart to thee, to whom it belongs; yet ſtill, O God, how ſoon do I experience my own perverſeneſs, being preſently drawn away by every occurring accident, and becoming wholly unmindful of the covenant I have made with thee!

Here, O God, I find both proſperity and adverſity are injurious to me. If things go well, I begin to ſeek reſt on earth, and the undue enjoyment of thy gifts takes my thoughts from the Giver. If troubles come to my portion, then inward uneaſineſs diſturbs my mind, my ſpirit is oppreſſed with darkneſs and dulneſs, and being full of complaints, I know not how to lift up my heart to my God.

Thus, O Lord, is my heart diſſipated, which ſhould be fixed on thee; cares di-

tract it, quiet flats it, temptations deject it, my infirmities discourage it, fears darken and terrify it, and every creature in its degree proves a kind of snare to me; so that however I am convinced, that it is both my greatest duty and interest to love thee; yet still, how soon, how very soon, O God, is my heart turned away from thee, and busied with impertinencies, things that have no reference to its only good!

O God! how miserable am I, in this unhappy state! having a soul encompassed with so many infirmities, tied down to the earth with variety of necessities, betrayed by my own passions, exposed to infinite dangers, and in itself so very blind, dull, and inconstant, and even willing to be deceived; and yet, amidst all these unhappy circumstances, still knowing it my duty to love thee above all things, and that my eternal well-being is wholly depending on this love!

Behold, O my God, how my soul is straitened: And what shall I do, if thou doest not shew mercy to thy servant! Wherefore I beseech thee, O most gracious Lord, have compassion on me, and as thou hast instructed me in this great duty, so help me in the practice of it.

And in the first place, I most earnestly beseech

beſeech thee to lay this principle immoveable at the bottom of my heart; that thou, my God, art infinitely good, infinitely holy, and infinitely happy. That thou haſt expreſſed an infinite love to me, in thy innumerable bleſſings; and above all, in the work of my redemption. That thou alone art my only true and ſubſtantial good; that my only happineſs is in the poſſeſſion of thee; that whatever elſe I gain, cannot prevent my being eternally miſerable, if I gain not thee.

Hence I make it my petition, that thou wouldeſt vouchſafe to take from me all immoderate affection to created things, that I may love them no more than is conſiſtent with that love which is due to thee. Teach me to keep my heart to myſelf, and for thee; and let nothing, O Lord, have the command of it, but only thou alone, who art the Lord of all.

Hear me, O bleſſed God, in this my petition, for thou knoweſt how pernicious it is to me to open my heart to any creature; and that I am expoſed to all manner of evils, if this paſſion prevails. It is thy juſt judgment, O God, that they who give away their hearts, ſhould loſe their reaſon, and have darkneſs to guide them inſtead of light; and what wonder then, if madneſs and folly

appear ſo often in what they do, ſince having paſſion, inſtead of reaſon, to govern them, it can be no ſurpriſe if they act againſt reaſon. And what muſt be the conſequence of this, but to be expoſed to infinite evils!

Wherefore I beſeech thee, O God, in thy mercy preſerve me from this weakneſs; eſtabliſh my heart againſt all fond and fooliſh paſſion, and grant I may be wiſe in ſtanding againſt its moſt remote attempts; and whereever it is my duty to love, grant, O Lord, it may be a love according to duty, and not of paſſion.

Beſides this, I make it my requeſt to thee to keep my heart moderate as to all worldly things; grant I may no more ſet my affection upon any thing that is ſinful, extravagant, or vain: Deliver my ſoul from all the charms of worldly intereſt, of human greatneſs, and of all corrupt and dangerous entertainments.

Grant I may be moderate in all my deſires, watchful againſt all paſſions, and ſuffer nothing to take place in my heart, which can deſtroy that liberty of mind, that freedom of ſpirit, which is neceſſary for every ſoul that deſires to love thee.

Hear me, O God, in theſe petitions I now make to thee, and knowing it my duty to love thee, my ſoul may be prepared for

this duty, and nothing be found in me to ſtifle that divine flame by which my heart is to be raiſed to thee.

And now, O God, ſince all my indiſpoſitions of heart are known to thee, and thou ſeeſt what it is at preſent that chiefly hinders me from loving thee as I ought; have regard to me, I beſeech thee, and by thy merciful grace take from me this indiſpoſition, whatever it be. Let my heart be no longer a ſtranger to thee, nor any thing keep poſſeſſion of it, which ſhuts out from it the love of thee, my God.

O moſt gracious and loving Father, O my ſovereign good, and the only happineſs of my ſoul! When ſhall I be ſo happy as to love thee above all things, to ſeek thee before all things, and to deſire no other happineſs but in thee! When ſhall I be ſo wiſe as to give over the purſuit of what periſhes, and make it my only concern to obtain thee, the only and everlaſting good! When ſhall my ſolicitude ceaſe for vain, empty, and temporal things, and my heart be wholly free to ſeek thee with all its ſtrength!

Thus, I confeſs, it ought to be with me: But, O my God! how far, how contrary am I, to what I ought to be; whilſt I am ſubject to ſo many paſſions, am ſo overwhelmed with darkneſs, and ſo frequently carried away

with the diſtraction of a ſinful, worldly, or inconſiſtent heart!

Help me, therefore, I beſeech thee, and now by thy grace change the diſpoſitions of my inward man. Touch my heart with a coal from thy altar, and all earthly deſires being extinguiſhed, let a heavenly flame be kindled within me, ſuch as may raiſe my ſoul towards thee, my God, and ſtill go on increaſing, till it brings me to the poſſeſſion of thee.

Confirm me, O God, in this, and let not my uſual inconſiſtency any more return upon me. But now, from this moment, may I plainly diſcover the comfortable fruits of divine love in my ſoul, in being faithful in all thy commandments, in thirſting after thy glory, in the love of every neighbour, and being ever ready to forſake the world and myſelf, rather than tranſgreſs thy law. Thus, O God, may I love thee, not in words only, but in works and in truth, with all my heart and with all my ſoul. *Amen.*

Let us pray.

ALMIGHTY and merciful God, by whoſe gift it proceeds that thy people render thee a grateful ſervice: Grant, we beſeech thee, that without ſin we may go forward to the obtaining thy promiſes, through our Lord Jeſus Chriſt, thy Son.

THIRTEENTH SUNDAY AFTER PENTECOST.

LUKE xvii. 11, 19.

THIS *day's Goſpel is a relation of the ten lepers, who meeting Chriſt, ſtood afar off, and lifting up their voice, cried out to him for help; and being ſent by him to the prieſts, were all cured, and one only of the ten returned to give thanks. Hence, ſince the leproſy is the emblem of ſin, let us beg, this day, that being ſenſible of our own unhappineſs through ſin, we may follow the method of theſe lepers in ſeeking and finding help.*

Let us pray.

O GOD, who haſt ſufficiently informed us of the hatred thou beareſt to ſin: Shew mercy to us, this day, we beſeech thee, and give us a true ſenſe of our ſins; that ſeeing the deformity of them, we may be hence moved to ſeek help from thee in ſuch a manner as to obtain what we want.

We confeſs, O Lord, there is no greater judgment upon ſinners, than to let them

go on blind and inſenſible of their own unhappy ſtate, without apprehending the horror of their crimes, or reflecting either upon the preſent miſery in which they are, or upon that greater miſery which is waiting for them.

This, O God, is the greateſt of all unhappineſs, for them to go on eaſy and unconcerned, and yet to be under thy diſpleaſure; to be in a ſtate deteſted by thee, and ſuch as is doomed to an everlaſting baniſhment from thy preſence; and yet to go on without ſenſe or thinking, as if they had no reaſon to be concerned.

O God, what is this but the moſt deplorable of all blindneſs, the moſt frightful of all miſeries! And what are thoſe Chriſtians who are thus blind! What are they! Though they have all the advantages this world can give them; though they are admired for their riches, and beauty, and ſtate; though they are in dignity above others, and have all the ſatisfaction their ſouls can deſire: Yet ſtill amidſt all their pomp and glory, they are the moſt wretched of all creatures; there is no miſery ſo great as theirs; and to be the moſt lamentable ſpectacle in an hoſpital, to have a body conſuming with worms and ulcers, racked with pain, and falling in pieces with rottenneſs, though diſmal enough, yet ſtill is a miſery much leſs than theirs.

Wherefore, O Lord, we beſeech thee, be merciful to us, and deliver us from this blindneſs of ſoul. Though we have been unworthy ſinners, yet, O God, let not our ſins be hid from us. Open our eyes, and give us a true ſight of our unworthineſs; may we be ſenſible of our inward ſtate; and whatever have been, or are, at this time, our preſent diſorders, by which we tranſgreſs our duty, make them, O God, evident to us; and let no falſe light, no deceitful colour or diſguiſe, cheat us into a falſe peace.

If our ſouls are now deformed through ſin, give us a ſenſe of our deformity. For though the ſight of ſin in the next life, is the puniſhment of ſin; yet to ſee it in this life, is a mercy, and even that mercy by which it is to be remedied.

Hear us, therefore, O God, we beſeech thee, and by the help of thy grace, may we no longer go on in deceitful ways; may we no more cry out, Peace, peace, where there is no peace; nor pretend all is well, when our ſtate is ſo unhappy, as to deſerve compaſſion and tears.

No, bleſſed Lord, let not this blindneſs be our portion, let not this blindneſs be the puniſhment of our unworthineſ. Rather, O God, ſhew us to ourſelves, and may we ſee the evil of all our ways: Enlighten our

darkneſs, that we walk not on with a falſe ſecurity in the ways of death.

And may this, O Lord, be the happy effect of knowing ourſelves, that we may become humbled in our own eyes; that we may think ourſelves unworthy to appear before thee, and therefore appear with fear; think ourſelves unworthy to be heard, and therefore cry out aloud, as often as we direct our petitions to thee.

O God! how grateful, how powerful is the addreſs of an humble ſoul to thee! And how much wiſer is that ſinner, who, conſcious of his unworthineſs, keeps for ſome time at a diſtance; than he who, with too much confidence, preſumes to approach thy throne!

We confeſs, O God, there is a diſtance of *neglect*, which is ſinful; and there is a diſtance of *immoderate fear*, which is a ſnare to a pious ſoul: But the diſtance of *humility* is ever well-pleaſing to thee, and his prayer is ſo forcible, that thou canſt not reſiſt it.

O God, may it be ever freſh in my mind, at how great diſtance my ſins have removed me from thee; let the ſight of this diſtance keep my ſoul humble, as ever looking upon myſelf as one unworthy to be regarded by thee. Under this ſenſe of unworthineſs may

I ever pour forth my prayers; but with this hope, that the more ſincerely I am humbled in my own eyes, ſo much the more favourably I ſhall be regarded by thee.

This I aſk moſt particularly, when I ſeek from thee the pardon of my ſins. Then, O God, may I remember how infinite is the diſtance between the foulneſs of my crimes, and the ſovereign holineſs of thee, my Lord. Then may I conſider the great deformity of my ſoul, cauſed by mortal ſin; which being made beautiful, even to the likeneſs of God, has by my iniquities been made a monſter, ſuch as obliges thee to hate it, and with ſuch a hatred, that either the ſin muſt be reformed, or the ſinner, with his ſin, be caſt into the abyſs of hell, there to become the eternal object of thy juſt ſeverity.

O God, and how deep then is the abyſs into which my ſoul has been caſt by my numberleſs iniquities! How far have I been removed from thee! From this abyſs may I cry out to thee, as a poor, diſtreſſed, and forſaken creature; as one who is altogether helpleſs, who has nothing but motives of deſpair from himſelf; and having no comfort or expectation but from thee, ſees thy anger moved againſt him, from whom his help can come.

O bleſſed God! what motives has every criminal ſinner for being humbled under the conſideration of this unhappy ſtate! How ought he to condemn his own preſumptuous folly in offending! How ought he to lament his unworthineſs? And with what earneſtneſs of ſoul ought he to raiſe his voice, who from ſuch an abyſs, from ſuch a diſtance, calls out to thee for help?

This then it is, O merciful Lord, I beg of thee, that as often as my crimes oblige me to ſeek thy mercy, I may thus be humbled under the ſight of my unhappineſs, and cry out to thee, as from the depth of an abyſs in which my crimes have buried me. Let this humility, this fervour of a thirſty ſoul, be my conſtant help, as often as I endeavour, by repentance, to ſeek thy mercy.

And if I ſhall be ſo happy as to obtain it, in the diſcharge of my guilt, and in the cure of whatever leproſy is the diſtemper of my ſoul; then, O God, may I not forget the hand from whence this mercy comes; but, like the grateful Samaritan, return and give thee thanks.

Then may I return to thee, and falling at thy feet, acknowledge the greatneſs of thy mercy, in being ſo favourable and good to a poor ſinner, who ſaw nothing in himſelf

but miſery and unworthineſs, and now ſees ſuch wonderful effects of thy goodneſs to abound.

O Jeſus! may I never turn my back upon thee, after ſuch proof of thy compaſſion and mercy; for what muſt there be in ſuch neglect, but a reproach of the blackeſt ingratitude; and a plain argument, that I want both a ſenſe of my own miſery, and likewiſe of thy mercy towards me?

Let then *thankſgiving* be my conſtant practice after all bleſſings received, and, in particular, after the bleſſing of mercy in the pardon of ſin. But, O God, let it not be a thankſgiving of words only, but mercifully grant that my works may be anſwerable to the profeſſion of my lips.

May I make my life a thankſgiving-offering, in carefully watching againſt the return of all former weakneſs; and labouring with my beſt endeavours not to fall again into the ſame miſery, from which thy goodneſs has ſo mercifully delivered me.

In this point, O God, may I ſtrive to ſhew my gratitude, and give proof of the value I ſet upon the bleſſings received. For if I again heedleſsly, or unconcerned, relapſe into the ſame evils, where is the ac-

knowledgment of thy mercy in my further deliverance?

No, my God, it is plain there is none; it rather expreſſes a contempt of all thou haſt done. Wherefore, I beſeech thee, never to let this provoking ingratitude be my guilt. But as I deſire to give thanks for all thy favours towards me, ſo for the bleſſing of a ſincere repentance, and being cleanſed from my ſins, I moſt earneſtly deſire that my thankſgiving may principally be, in being moſt careful againſt the return of ſin, and more faithful in all whatever belongs to thy ſervice. Let this, O God, be my gratitude to the end of my life. *Amen.*

Let us pray.

ALMIGHTY and everlaſting God, grant us the increaſe of faith, hope, and charity; and that we may obtain what thou haſt promiſed, make us love what thou commandeſt, through our Lord Jeſus Chriſt, thy Son.

Fourteenth Sunday after Pentecost.

Matt. vi. 24, 33.

In this day's Goſpel, Chriſt our Redeemer declares to all his followers, That they cannot ſerve God and mammon, that is, riches: And for cutting off the arguments of a covetous and worldly mind, he ſhews how unreaſonable is all immoderate ſolicitude for what belongs to this world, and that it is not agreeable to the Chriſtian profeſſion: Accordingly, this day, let us direct our prayers.

Let us pray.

O Bleſſed Redeemer, who in this day's Goſpel haſt been pleaſed to diſcover to us how great is the danger of riches; and that if the immoderate love of money and worldly intereſt command our hearts, we can be no longer eſteemed thy ſervants: Mercifully grant we may truly open our hearts to this leſſon, and ever live watchful againſt this evil, which thou haſt declared to be ſo pernicious to us.

Grant, we beſeech thee, that while the many neceſſities of this life oblige us to provide for a ſubſiſtence, we may not, upon this pretext, open our hearts to the immoderate deſire of gain, ſo as to let this carry us beyond the bounds of what is reaſonable and juſt.

Defend us, O Lord, from this uſurping paſſion, becauſe we are ſenſible, that where this governs, there thy law muſt ſoon be over-ruled; while it is either ſo wilfully blind, as not to ſee the bounds which thou haſt ſet; or ſo wickedly ſubtle, as to find reaſon to paſs them by; or ſo violent, as raſhly to tranſgreſs them.

This, O Lord, we ſee every day; there being nothing ſo very baſe, diſhonourable, and unjuſt, but a covetous and worldly ſpirit finds reaſons to undertake it, and lives on with a ſeeming ſecurity in the practice, as if a preſent intereſt were reaſon enough to make any thing lawful!

O God! how do we ſee thy law every where trampled on by this tyrannic evil? It has baniſhed juſtice from all manner of commerce; ſo that even Chriſtians cannot deal with one another, but they muſt be watchful, as againſt an enemy, that will rob them, if he can; and even thoſe, who profeſs piety, and know thou haſt forbidden all

over-reaching, live on with as much peace in this practice, as if they had no concern or dependence in keeping thy commands.

It has corrupted all public courts and tribunals ſo far, that intereſt is generally more powerful, than innocence or right. It has ſacrilegiouſly broken into the very altar, and laid thoſe things open to favour and ſale, which ought not to be diſpoſed of, but by the choice of heaven.

Thus, O God, we ſee this one evil of worldly intereſt and gain has ſo much captivated the minds of men, that, led along by its prevailing power, they trample on thy whole law, and make all thy commandments yield to its unjuſt demands; ſo far, that Chriſtendom is much disfigured, and no man is ſecure from being made a prey.

Theſe being the unhappy triumphs of this evil, we moſt earneſtly beſeech thee to ſecure us againſt all its attempts. If thou ſeeſt it has already gained power within our breaſts; be merciful to us, reſcue us from this tyranny, and ſet us at liberty. O God! ſuffer not this deſtructive paſſion to reign, where thou, O Sovereign Lord, oughteſt to have the full command.

But if we have been hitherto free from its contagion, let it be thy mercy for ever to defend us from it. Let it never be able to

gain poſſeſſion in our ſouls, or to draw us out of the way of thy commandments. But as often as any intereſt is before us, let us ſtill be governed by juſtice, and never tranſgreſs thoſe rules which thou haſt given us for our direction.

And in this, O God, we aſk thy light and grace, that we may not deceive ourſelves; that no degree of covetouſneſs may diſguiſe injuſtice, and by deceitful arguments perſuade it to be lawful: That we may not walk on ſecurely in ways which have nothing to warrant them but common practice; but at all times carefully examine how far thy law approves, what cuſtom recommends.

Upon this principle, O moſt Sovereign Lord of our hearts, may we never, in any kind of dealing, uſe frauds, nor over-reach any neighbour; but proceed with all ſingleneſs and candour of mind, as thy law preſcribes, without ſeeking any other advantage, beſides that which juſtice allows. For though cuſtom undertakes to warrant another practice, yet, O God, let not cuſtom be any rule to us againſt thy law.

And not only in this way, but in all kind of buſineſs whatever, may we ſtill make juſtice our rule: at all times, ſtanding with reſolution againſt all thoſe propo-

ſals, which are preſſed by intereſt, without truth or right.

For this end, O Lord, behold, we ſurrender our hearts to thee, without reſerve; beſeeching thee to take poſſeſſion of them, wholly to rule and command them; for we ſee plainly we cannot ſerve both God and mammon; and that if the love of riches commands in us, we ſhall ſoon come to neglect thy commands, O God.

But that we may be more out of danger of this tyrannic evil, we beſeech thee to make us apprehenſive not only of a covetous, but likewiſe of a ſolicitous ſpirit.

Thou, O Jeſus, haſt ſufficiently ſhewed us, in thy Goſpel, how much all immoderate ſolicitude is unbecoming the chriſtian profeſſion; that it is unreaſonable, unprofitable, and being the method of unbelievers, ought to be avoided by thoſe who have faith, and put their truſt in thee.

Wherefore we beſeech thee, O bleſſed Redeemer, to deliver us from this unhappy diſpoſition. We confeſs it to be a weakneſs, to which we are very much inclined; we are bent with too great a concern upon the things of this world; we are too ſolicitous in our wants; too eager in our deſires; too apprehenſive in our fears, and too much dejected upon approaching difficulties.

And, O God! how great the inconveniencies are, which attend this unhappy temper, is too well known to thee; there being nothing that more diſcompoſes and darkens a ſoul, making it unfit for all the duties of ſalvation, than this intemperateneſs of a worldly ſpirit.

Upon which conſideration, we make it our moſt earneſt petition to thee, O heavenly Father; that whereas by the diſpoſition of thy providence, we are attended with many neceſſities, and theſe neceſſities oblige us to care, we may be faithful in this careful part, and learn the practice of being careful, without being ſolicitous.

O God! how happy ſhould we be, could we gain this point! How would our minds enjoy a certain freedom unknown to worldly ſouls, and in the midſt of all diſcouragements, reſt with an aſſurance in the accompliſhment of thy holy will!

And why, my ſoul, doeſt not thou labour to obtain this reſt? Is not God all-ſufficient, and has he not promiſed to take care of all thoſe that put their truſt in him? Has not he all things in his power? And is not he capable, by infinite ways unknown to thee, of preventing all thou feareſt?

Turn therefore now to him, and caſt all thy care upon his fatherly protection.

O God, I confeſs myſelf to be entirely in thy hands, with all that belongs to me, and that whatever thou ordaineſt, muſt certainly come to paſs. Behold, therefore, rejoicing in this thy power, I wholly commit myſelf to thy protection, and I earneſtly beg, that with an entire confidence I may reſt in thee. Do with me as thou pleaſeſt; order all things belonging to me as thou pleaſeſt; and whatever happens, may I ſtill abide ſatisfied, that it is, as thou haſt ordained it, and that nothing can be better for me, than what thy infinite wiſdom has appointed.

In this, O God, may I lay the foundation of all my reſt; and whenever dejecting fears begin to diſturb me, may I then turn towards thee, and ſay, Lord, I am in thy care, and I fear not what all the world can do againſt me.

This, O Lord, is what I deſire from my heart; this I beg of thee, who art the fountain of all goodneſs: Hear me, therefore, O merciful Father, and ſuffer me not any longer to be ſubject to this diſquieting evil. Teach me to go on with a quiet and peaceable mind; may I bend my thoughts upon the preſent duties of the day, and abandon myſelf into thy hands for all that is to come.

May my only ſolicitude be, to come to the poſſeſſion of thee, who art my only good; this, I confeſs, is the one thing neceſſary, and without this, all the reſt is an unprofitable perplexity, a waſting my ſoul in vain. Draw my ſoul, therefore, I beſeech thee, O God, from all exceſs of worldly care, and having been hitherto divided about many things, may I now labour to poſſeſs all in thee.

To what is all my paſt perplexity come? And what farther can I expect of all my anxious thoughts? All muſt end in duſt, and nothing will remain of all my cares, but another perplexity, for having waſted my ſoul upon this world, when it ought to have been ſeeking an eternal reſt. Why, therefore, my ſoul, doeſt thou torment thyſelf? Turn to thy God, and reſt in him.

Let us pray.

PRESERVE thy church, O Lord, we beſeech thee, by thy perpetual mercy; and becauſe, without thee, our nature is always frail; by thy help may it be delivered from all that is ſinful, and directed in the way of ſalvation. Through our Lord Jeſus Chriſt, thy Son.

Fifteenth Sunday after Pentecost.

Luke vii. 11, 16.

THIS *day's Goſpel is a relation of a miracle wrought by Chriſt, in raiſing the widow's ſon. He ſaw her trouble, and having compaſſion on her, commanded her not to weep, and forthwith reſtored her ſon to life. Hence, let us pray, That whatever our troubles be, we may ſuffer them in ſuch a manner, as to move Chriſt to have compaſſion on us, and help us.*

Let us pray.

O God, who art pleaſed to exerciſe us with many troubles in this life, both in puniſhment of our ſin, and for our improvement in virtue; mercifully aſſiſt us under all our trials, that we may ſuffer in ſuch a manner, as to move thy compaſſion, and obtain thy help, either for our deliverance, or for making advantage of our ſufferings.

We confeſs to thee, O bleſſed Lord, the great difficulty we have in bearing any trou-

ble, and that, through our impatience, we are then more in danger of increaſing our ſins, than of making atonement for our paſt offences; we are then more in danger of loſing what virtue we have, than of gaining more.

And who then ſhall help us! Who is our helper in all our other infirmities? It is thou, O Lord: We have no ſalvation, but from thy goodneſs; none but in thy mercy, to which our hopes are raiſed through the infinite merits of thy only Son. If we turn away this mercy from us; if by our perverſe, ſinful, or careleſs humour, we ſhut up thy bowels againſt us, we are certainly miſerable, and muſt unavoidably periſh in our own corruption.

And is there danger then of turning away thy mercy from us, in time of our ſuffering?

R. *Yes; we muſt confeſs it, O God, there is danger of turning away thy mercy from us, in time of our ſuffering.*

If in time of our trouble we become impatient, and open our breaſts to vexation, fretting, and diſquiet.

R. *If we thus ſuffer in an unchriſtian manner, there is danger of turning away thy compaſſion from us.*

If in time of our trouble we fall into dejection, and being caſt down, will not

raiſe up our ſpirits, nor ſtrive to ſeek comfort in thee.

R. *If we thus ſuffer in an unchriſtian manner, there is danger of turning away thy compaſſion from us.*

If in time of our trouble, we ſtand ſullen againſt all advice, and forſaking our prayers, ſeem to be at a difference with thee our God.

R. *If we thus ſuffer in an unchriſtian manner, there is danger of turning away thy compaſſion from us.*

If in time of our trouble we become paſſionate againſt our neighbour, and by provoking language excite him to anger.

R. *If we ſuffer this in an unchriſtian manner, there is danger of turning away thy compaſſion from us.*

If in time of our trouble we break forth into raſh, profane, and ſcandalous expreſſions; if we ſwell with pride, malice, and meditate revenge.

R. *If we ſuffer thus in an unchriſtian manner, there is danger of turning away thy compaſſion from us.*

Behold, O God, we all confeſs it here before thee, that if in time of our trouble, affliction, or diſquiet, we take ſuch ill methods, we cannot then expect thy compaſ-

ſion to be moved upon us; we cannot look for thy grace to help us in bearing our trouble, or in delivering us from it.

And is not this an unhappineſs we ought to lament in ourſelves, thus to increaſe our own trouble, thus to turn away thy help from us, when we are moſt in want of it?

O God, make us ſenſible, we beſeech thee, of this our blindneſs and indiſcretion, and let our complaints be no more againſt others, but againſt ourſelves, ſince our greateſt misfortune is not from others, but from our own ill management, by which we add ſin to our trouble, and arm heaven againſt us.

For what injury could the whole world do us, if when affliction preſſes, we had immediate recourſe to thee, our God? If by an humble patience and prayer, we laboured to engage thy mercy to us, and had thy infinite power and goodneſs concerned in our relief?

This, O God, would not be our misfortune, but our happineſs, thus to have temporal troubles, even at preſent, recompenſed with heavenly comforts, and to have Jeſus commanding our tears to ceaſe, with a *Noli flere*, *Weep not*, as he did to the widow.

Wherefore, O ever-bleſſed Redeemer, we moſt humbly beſeech thee to give us thy grace,

grace, that whenever any trouble ſhall fall upon us for the time to come, we may receive it, and bear it in ſuch a manner, as not to add to our misfortune by our impatience, paſſion, and indiſcretion; but ſo as to turn thy compaſſion to us, and find in thee our comfort and our help.

Teach us, at the firſt approach of trouble, to check all growing uneaſineſs, and to raiſe our hearts towards thee, without whoſe knowledge and permiſſion nothing can happen to us. R. *Teach us this practice, O Lord, we beſeech thee.*

Teach us to bow down, and by a true ſubmiſſion, to humble ourſelves under thy hand, and under whatever weight thou ſhalt pleaſe to lay upon us. R. *Teach us this practice, O Lord, we beſeech thee.*

Teach us, under all trouble, to confeſs our unworthineſs, and looking upon our ſins, not to complain of thy ſcourge; but to wonder rather that our ſcourge is no greater. R. *Teach us this practice, O Lord, we beſeech thee.*

Teach us to deſpiſe all human comforts, and that being born for eternity, it is beſt for us to be freed from all that which, pleaſing for a moment, puts us in hazard of loſing what is to be our eternal comfort. R.

Teach us this practice, O Lord, we beſeech thee.

Teach us, from all preſent uneaſineſs to turn our hearts towards thee, our God, and by prayer, to ſeek from thee both preſent comfort, and everlaſting relief. R. *Teach us this practice, O Lord, we beſeech thee.*

Inſtruct us, we beſeech thee, in theſe few leſſons, and teach us ſuch a method in all our ſuffering, that we may find thee a compaſſionate and loving Father, and not be loſers in that which is deſigned for our good.

This we aſk, O God, with the greater concern, becauſe we cannot be long in this world without ſome trouble or other. We meet them where we are; and wherever we change, we ſtill find them returning upon us. We contrive to fly from ſome, and ſtill are ſurpriſed with others; and though we generally think the preſent always the greateſt, yet whenever we are delivered, our complaints are again renewed from others, that now ſeem as great as the former.

Thus we go on deceiving ourſelves ſtill with the hopes of peace; but little thinking of preparing by patience to bear thoſe troubles, which cannot fail of coming to our ſhare. We are ever thinking of the world's mending; but do not think of mending ourſelves: Whereas if we but once changed,

ſo as with an humble mind to be ever waiting for what is due to our ſins, we might then go on, and with peace and improvement bear every burthen.

Wherefore we beſeech thee, O Lord, to prepare our ſouls this day, for all the difficulties of life: Give us grace to labour in overcoming our uſual impatience; let not every little contradiction be enough, as hitherto, to raiſe a ſtorm within us. Let us remember, that troubles are neceſſary for us, and that we in vain pretend to be diſciples of a crucified Maſter, if we have not yet learnt to bear at any time the croſs.

Bearing the croſs is one half of our profeſſion; it is that to which Chriſt himſelf has called us, and to which he has promiſed a crown. What then is our Chriſtianity, if we ſtill ſtand out againſt this part of our profeſſion; if upon the approach of every ordinary provocation we yield under impatience, become dejected, or break forth into a flame?

Is this according to what Chriſt has taught? Or is it the way to his promiſes? O Jeſus! we confeſs it is not. It is nothing but what our nature teaches, and the very method of heathens, even of thoſe who have no knowledge of thee, nor of the happineſs thou haſt promiſed to ſuch as ſuffer with thee. And how long are we to go on thus,

who profeſs to be Chriſtians and followers of thy Goſpel?

O bleſſed Redeemer, have mercy on us, and teach us to change this method. Teach us to ſuffer as Chriſtians, and that, as often as we come under any trouble, we are then called to ſhew whoſe diſciples we are. It is then we have an opportunity of doing the greateſt good to ourſelves, and of moving thy compaſſion upon us. Grant we may not in this be ſtill our own enemies, and by our impatience provoke thee to forſake us, when we are moſt in need of thy help.

Let us pray.

O Lord, let thy perpetual mercy purify and preſerve thy church: And becauſe without thee it cannot be ſecure, let it always be under thy gracious protection. Through our Lord Jeſus Chriſt, thy Son.

Sixteenth Sunday after Pentecost.

Luke xiv. 1, 11.

THE *ſubject of this day's Goſpel is the miraculous cure, wrought on the Sabbath-day, of the man ſick of the dropſy; and Chriſt's reproving the pride of the Phariſees, in their taking the firſt places, in all public meetings. Hence let us accordingly offer prayers, and make our petitions.*

Let us pray.

EVER bleſſed Redeemer, who waſt pleaſed to exerciſe thy power and thy mercy, in giving health to the ſick: Shew the like mercy to us thy ſervants, and having compaſſion on us in our diſtreſs, heal all our diſtempers.

Thou ſeeſt how great our miſery is, and that there is nothing ſound within us: We are of ourſelves a maſs of corruption, of infirmity and diſeaſe; and our ſtate demands compaſſion, who ſeldom undertake or propoſe any thing that is good, but we preſent-

ly and unthinkingly are ſurpriſed in ſome extravagant or ſinful thought.

O God! what a ſtate is this, to be ſo unhappily blind and weak, as even without deſign, to be ever running into evil! To be ſo difficult in propoſing what is well-pleaſing to thee; and then to be ſo eaſy, in admitting corruption, to overthrow our beſt deſigns!

Have compaſſion on us, we beſeech thee, in this our unhappineſs, and in thy mercy heal us; give new life to this barren clay, that it may bring forth the fruits of the ſpirit, and be faithful to its maker.

Give us ſtrength to ſtand againſt our corruption, and let us no longer conſume under the violence of our diſtempers. It is afflicting to us, to ſee how great our obligations are to thy infinite goodneſs, and how much diſabled we are, through our many infirmities, from diſcharging our duty.

O God! when wilt thou appear in our cauſe, and ſtretch forth thy powerful hand to help us! Behold, we have our eyes upon thee, as upon our only phyſician; we expect no relief, but from thee. Thou haſt all things in thy power, and there needs no more, but thy word, and we ſhall be healed.

Have mercy on us, who here call upon thee; hear our deſires, and receive our ſighs. We acknowledge our infirmities to

be a burthen to us, it is our trouble to meet with ſo much contradiction in performing the ſervice we owe thee; and it is our daily grief that we ſo often offend thee.

And for me, O merciful Jeſus, behold I lay all my iniquities before thee; I complain of myſelf, who am ſo very weak, who every day make propoſals of being more faithful, and every day find my weakneſſes returning upon me. I find now, by a long experience, I have nothing good of my own ſtock, and that whatever my endeavours are, I have ſtill reaſon to complain of my unhappineſs.

O God! when will the time come, that I ſhall be a conqueror of myſelf, and ſee my nature wholly ſubject to thy law? It is what I ſincerely deſire; and therefore, for this end, behold, O bleſſed Redeemer, I ſurrender my heart into thy hands, moſt earneſtly beſeeching thee to work a perfect cure in it. Take from it all that corruption which ſo often leads me to evil; remedy all that weakneſs, by which I ſo eaſily trangreſs thy law, and mercifully confirm it with ſuch heavenly ſtrength, that I may cheerfully ſubmit to all the difficulties of a chriſtian life, and faithfully diſcharge all the duties belonging to it.

Do with me, O heavenly phyſician, as

thou wilt, and put me in whatever method thou pleaſeſt; I aſk nothing but the cure of my infirm, corrupt, and diſtempered ſoul; but as for the means, let this be entirely thy choice, without any reſerve to myſelf. O divine and merciful Jeſus, be my phyſician, and heal me.

And that I may the more effectually obtain what I aſk, I beg this grace of thee, that as this ſick man was brought to thee on the Sabbath, who ſo eaſily found his cure: So I may conſtantly remember this day, and that as often as it returns, I may not fail of ſeeking thy help.

Then, O God, as thou haſt ordained it, may my heart be withdrawn from the concerns of this world, and wholly turned to the greater buſineſs of eternity. On that day may I take time to look into the ſtate of my ſoul, and ſee how it ſtands, with regard to that everlaſting being, into which I am to enter.

Then may I, with an impartial ſearch, examine what are the preſent infirmities of my inward and outward man; what likewiſe and how great is the danger of my diſtempers; by what means they are likely to increaſe, and what is neceſſarily to be done for their cure? Then may I conſider of a

proper adviſer, and contrive ways for all that can be judged neceſſary for me.

Then eſpecially may I turn to thee, the only phyſician of my ſoul, and by repeated petitions importune for thy help. Then may I ſend up my deſires and ſighs before thy throne, and beſeech thee to have compaſſion on me, under the many infirmities to which I am ſubject.

It is thus, O God, thou haſt taught me to ſeek thy mercy; and by appointing me a day conſecrated to eternity, haſt given me frequent opportunities of ſeeing my own miſery, and coming to thee for the relief of all my complaints.

Grant, therefore, I may be faithful in making uſe of this day, according to thy own appointment; and that being ſo much in want of thy help, I may not give that time away to unprofitable reſt, to unneceſſary ſleep, to lazineſs or ſloth, and much leſs waſte it in idle or profane entertainments.

O God, may I never thus abuſe thy mercy, which is ſo ſolicitous for doing good to my ſoul; but rather labour to value it, as it deſerves, and ever make uſe of that day which by thy own mouth is particularly ſanctified to eternity. And, O God, may I never be ſo perverſely blind, as then to in-

creaſe my diſtempers, when thou inviteſt me to my cure.

And ſince at this time, O Jeſus, while thou cureſt the man ſick of the dropſy, thou likewiſe takeſt occaſion to reprove the pride of the Phariſees, and ſheweſt how injurious it is to them, in declaring, that whoever exalts himſelf, ſhall be humbled; mercifully grant, that I may have ever a due fear of this evil, and never think favourably of it, whilſt thou haſt ſo poſitively declared thy diſpleaſure againſt it.

Deliver me, therefore, I beſeech thee, from all vain opinion of myſelf, and from the deſire of being eſteemed by others, and may I ever be upon the watch, to ſuppreſs all thoſe inward motions of my heart, which tend towards the magnifying myſelf.

For I ſee plainly all ſuch propoſals and endeavours are unjuſt. I ſee myſelf to be many ways miſerable, under the variety of corruption to which I am ſubject. I ſee myſelf miſerable, under the heavy burthen of my paſt ſins; I ſee myſelf miſerable, in being ever forward and induſtrious to increaſe my miſery, and to run every day farther into thy diſpleaſure.

And being thus poor and unhappy, how unjuſt muſt all my deſires be of having this contemptible clay eſteemed, admired, and

thought valuable! O God, I confeſs the injuſtice of all theſe inclinations; and therefore now beg thy grace, that I may never yield to them; but rather look on them as unreaſonable and ſinful; ſuch as I cannot wilfully favour, without drawing upon myſelf thy diſpleaſure.

Grant I may ever be mindful of the injury I do myſelf by all the endeavours of pride; and whatever I gain this way, that it is ſtill to my greater loſs; even the loſs of thy favour, O God, and the arming thy power againſt me.

For is it not by thy own ſpirit I am aſſured, that God reſiſts the proud, and that they, who exalt themſelves, ſhall be humbled? And what now can be equivalent to this? What will it avail me, to have the whole world ſpeaking to my advantage, if thou, O Lord, ſtandeſt againſt me? What will it benefit me, to be raiſed in the opinion of men, and be deſpiſed by thee? O God, I confeſs, nothing can be to my advantage, if thou art againſt me: And there can be nothing of true comfort in being honoured by the world, if, at the ſame time, I am contemptible before thee.

Wherefore I beſeech thee, O Lord, that by thy helping grace I may be afraid of pride, as of my greateſt enemy; even ſuch

an enemy, as by the ſnares of a little pleaſing breath, deſigns to rob me of my eternal inheritance.

And inſtead of pride, O God, may I ſtudy the true value of humility, and ſeeing, how ſtrictly it is commanded, and how great are the promiſes made to it, give me grace, I beſeech thee, to embrace, on all occaſions, that which humbles; making nature ever yield to what is at preſent uneaſy to it, upon the hopes of thy favour, and the aſſurance thou haſt given, that ſuch as humble themſelves, ſhall be exalted by thee.

O God, whatever portion thou pleaſeſt here on earth, ſo I may come, at my departure out of this life, to be exalted in thy kingdom. Stoop therefore now, my ſoul, and chuſe what humbles, that thou mayeſt be well pleaſing in the ſight of God, and be great in the kingdom of heaven.

Let us pray.

MAY thy grace, O Lord, we beſeech thee, at all times go before, and follow us, and make us always ſolicitous in doing good. Through our Lord Jeſus Chriſt, thy Son.

SEVENTEENTH SUNDAY AFTER PENTECOST.

Matt. xxii. 35, 45.

IN *this day's Goſpel, a doctor of the law enquires of Chriſt*, Which is the great commandment in the law? *To whom Chriſt anſwers*, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. The ſecond is like to this, Thou ſhalt love thy neighbour as thyſelf: Upon theſe two commandments depends the whole law and the prophets. *Hence let us accordingly direct our prayers.*

Let us pray.

EVER bleſſed Redeemer, who waſt pleaſed to confirm this great precept, and in this ſhewedſt to thy followers on what they were to depend for their ſalvation: Mercifully grant that we, who profeſs thy faith, may be zealous obſervers of thy law, and eſpecially of that thou declareſt to be the greateſt.

Grant we may be ſolicitous to love thee,

not only in profeſſion or in words, but from our hearts, as thou commandeſt, and with all our ſouls; that while all depends on this, we may not be wanting in this fundamental obligation.

O God, we have reaſon to aſk this with the moſt fervent application of our ſouls; becauſe we ſee how neceſſary it is for us to love thee, and yet ſcarce ſee any true arguments of this holy loving abiding in us.

We ſee plainly ſelf-love abounding in us; there being ſcarce any thing we think, ſpeak, or do, but ſelf-love has a ſhare in the direction of it. And how can we think that we love thee, O God, with all our hearts, when we ſee ſelf-love ſo much preing in us?

We ſee likewiſe the love of the world abounding in us; there being ſcarce any action belonging to human life, but ſtill this has the principal influence; directing, commanding, reſtraining, or forbidding, with regard always to the maxims which the world has ſet up. And how can we think that we love thee with all our hearts, when we ſee the love of the world is ſo very much prevailing in us?

We muſt confeſs, O God, one glance at the general method of our lives, is enough to make us fear, ſince we ſee ſo very much

of our lives devoured by the love of ourſelves and of the world, that we cannot find any plauſible colour, even ſo much as for the *pretext* of loving thee with all our hearts.

For if this ſacred love had the poſſeſſion of our hearts, would it not ſubject all that corruption which is within us to thy holy law? Would it not raiſe in us an earneſt deſire of doing thy holy will, and make us ſolicitous at all times to keep thy commandments? Would it not quicken in us a zeal for thy honour, and ſtrike us with a fear of every thing that is diſpleaſing to thee? Would it not raiſe in us a jealouſy of all that is dangerous, and make exceptions againſt all the arguments of deceitful charms? Would it not oblige us to deſpiſe, or have but little value, at leaſt, for all that is temporal, and make it our great concern to come to the poſſeſſion of what is eternal?

Thus, O God, if we loved thee with all our hearts, this love would certainly have the command of our hearts; it would command its affections and deſires, its fears and its hopes; all its paſſions and motions would be regulated by it, and on every occaſion we ſhould diſcover, amidſt many inclinations, that this ſtill over-rules the reſt.

Thus certainly it would be in effect. And have not we then reaſon to double our pe-

titions to thee this day, O God, while looking into our hearts, we ſee there ſo many paſſions reigning, the world commanding, ſelf-love directing; all under the diſtraction of vain concerns and impertinent ſolicitude; but how ſeldom, O God, how very ſeldom does that holy love appear, which ſhould command all, except only in the profeſſion of our lips?

Wherefore, O moſt gracious Lord, we beſeech thee to receive our petition we make to thee in this point, and mercifully grant this one thing we aſk of thee, That we may love thee with all our hearts. O God, we are ſenſible how great this commandment is, and how difficult it is to us in this ſtate of our pilgrimage, where we are in the midſt of ſo many temptations, diſtractions, and paſſions: Where we have ſo many various objects to take up our thoughts, ſo much buſineſs with earth, and ſuch variety of follies, which draw our hearts from thee.

Wherefore, O merciful Lord, we beſeech thee to have compaſſion on us; and conſidering all our weakneſs and the many difficulties of our ſtate, vouchſafe accordingly to prepare our hearts with thy holy grace; that amidſt all diſtractions, they may ſeek thee as their only happineſs, and love thee as their only good.

For this end, we implore thy powerful help, O God, for rooting out of our hearts all ſinful paſſions, which have hitherto with violence poſſeſſed our ſouls, and blindly carried us away both from thee, our Lord, and from the ways of thy commandments. Let none of theſe, O God, remain in our hearts, becauſe we know all our pretence of loving thee is vain, and nothing but mockery, as long as our ſouls are under the diſorder of ſuch paſſions.

Be merciful, therefore, to us, O God, and now on this day, wherein we are taught the great duty of loving thee, grant there may nothing remain in us which is contrary to this duty; but ſo purify our ſouls by thy grace, that from this moment we may renounce all that which has hitherto hindered us from loving thee.

Help us in this, we beſeech thee; and though it be very difficult, yet we confeſs, as all things created, ſo likewiſe our hearts are wholly ſubject to thee: Shew, therefore, thy power, and command a change in them; give an effectual check to all our vicious inclinations, and raiſe others in our ſouls, which may bend us towards heaven, and give us wings to our hearts, to ſeek the things that are above.

By thy powerful grace break all our ill

cuſtoms, that we may no longer go on in evil ways, nor any more take delight in ſuch things as are not pleaſing to thee. O God! this is our great misfortune, which, if not prevented, is likely to determine our eternal lot. We love things that are hurtful to us; we are fond of ſuch ways and things as are injurious, if not deſtructive of that love which is due to thee: And our moſt prevailing diſlike, is generally of ſuch exerciſes, reſtraints, and ſelf-denials, as thou haſt preſcribed to thoſe that love thee.

And how then ſhall we love thee, if thou, O God, doeſt not work a change within us, and either mend this our unhappy temper, or give us ſtrength to ſtand againſt it?

Hear us, therefore, O God, and prepare our ſouls to love thee; prepare us for our duty, we beſeech thee, and let this preparation be that very love which thou demandeſt of us.

Open but our hearts, and plant in them this holy love, and then all will be prepared in us. This would help us to overcome all difficulties, and to turn all that to good, which at preſent is our greateſt misfortune.

For, O bleſſed God! if we did but truly love thee, then ſhould we break all thoſe chains which at preſent enſlave us; then ſhould we

ſtand with reſolution againſt the violence of ill cuſtoms, and oppoſe thoſe inclinations which now lead us into ſin.

Then ſhould we be content with all the trouble we have both in our temporal and ſpiritual life. We ſhould go on with an humble ſubmiſſion under every croſs, and even rejoice in thy will, though with contradiction to our own. We ſhould be content with all the uneaſineſs of our inward ſtate, and peaceably bear both the humiliations of our own inconſtancy and weakneſs, and likewiſe of that dryneſs and darkneſs with which thou art pleaſed to exerciſe us.

Thus, O God, if we did but ſincerely and perfectly love thee, we ſhould love thee in all thy will, and in thy whole conduct over us, and with readineſs embrace whatever can be a means of preparing our ſouls for thee.

O my God, be merciful to me, and grant me this perfect love. This one thing I aſk of thee, That I may love thee with all my heart. Behold, I ſurrender my heart into thy hands, and willingly give up all the ſatisfactions I either have or can have in this life, ſo I may obtain that one ſatisfaction of loving thee.

All other comforts are vain, periſhing

and deceitful; they cannot fill a ſoul created for thee, but amidſt them all, it remains ſtill reſtleſs and empty. Thou, O God, haſt made our ſoul capable of thee, and it cannot have any true reſt till it reſts in thee. O God, grant, I beſeech thee, my ſoul may thirſt after thee, and that as long as it abides in this pilgrimage, it may ſtill feel this thirſt, and never think of being ſatisfied, till through thy mercy it comes to the poſſeſſion of thee.

Let us pray.

GRANT, O Lord, we beſeech thee, to thy people, that they may avoid all ſnares of the devil, and with ſincere minds only follow thee, their God, through our Lord Jeſus Chriſt, thy Son.

Ember-Week in September.

On Wednesday.

Mark ix. 16, 28.

THIS *being* Ember-Week, *we are to keep this day, according to the church's appointment, in faſting, humiliation, and prayer;*

and this in thanſgiving for the fruits of the earth, as likewiſe to beg the bleſſing of God for our preſervation from all peſtilential diſtempers, and to implore a particular mercy on all thoſe, who, at this time, are promoted to holy orders.

And firſt, let us give thanks for the fruits of the earth.

BEFORE thee, O Sovereign Lord, we appear this day, acknowledging thy great mercy to us in whatever the earth has brought forth this year, for the ſubſiſtence and uſe of man.

All this we muſt confeſs to be the effect of thy bounty towards us. For that however man may labour in the earth to make it fruitful, yet it is not in the power of all the learning, riches, ſtrength, or art of the whole world, to procure ſuch weather as is ſeaſonable for its bringing forth a crop; and when it is loaden with fruit, we are ſtill at the ſame loſs as to ſuch weather as is abſolutely neceſſary for gathering and bringing it in. In this we can do nothing; and if thou art not pleaſed to give a proper ſeaſon, we may ſtill periſh in the ſight of plenty, and receive no benefit of whatever burthen is upon the earth.

Thus we acknowledge, O God, all we

have received this year is the work of thy goodneſs; and in theſe cuſtomary things, which we ſeem to expect of courſe, there is ſtill the effect of thy mercy to us. Such mercy, to which thanks are due, and therefore we cannot be unmindful of it, without the guilt of ingratitude.

Wherefore behold, O God, we now bow down and adore before thee for this thy goodneſs to us ſinners, who being unworthy of all bleſſings, ſtill find ourſelves encompaſſed with the wonderful effects of thy bounty. For this, O Lord, we bleſs thee; for this we deſire that all creatures, both in heaven and earth, may give glory to thy name, and with hymns of praiſe confeſs thee to be the fountain of all good. Praiſe, glory, and adoration be to thee, O God, for this thy mercy to us ungrateful ſinners.

But while we give thanks for thy bleſſings, we muſt ſtill preſent our petitions for the obtaining of new ones. Grant therefore, we beſeech thee, that in the uſe of all the fruits of the earth, we may be gratefully mindful of thee, our Benefactor, that we may uſe them for our ſubſiſtence, and not abuſe them to thy diſpleaſure.

Permit us not, O Lord, to turn thy bleſſings to ſin; nor to ſacrifice thy favours to the demand of a diſordered appetite. This

is ſo wretched an ingratitude, that we cannot bear it from others in any caſe, where we are the benefactors: Grant therefore we may never be ſo ungratefully blind, as to make thy bounty the occaſion of our ſin.

Let us pray likewiſe for a healthful ſeaſon.

O Bleſſed Lord, who haſt given us life, preſerve, we beſeech thee, thy own gift, and grant us ſuch a portion of health, that we may be able to diſcharge all thoſe duties which belong to us.

Grant us, at this time, a healthful ſeaſon, and let no peſtilential diſtemper afflict us, whether in man or beaſt. In this, O God, we appeal to thy infinite goodneſs for the grant of our requeſt; for if thou regardeſt our iniquities, both in the abuſe of thy creatures, and of our own health; we muſt confeſs we can expect no favour in what we aſk, but rather be puniſhed in every thing that belongs to us.

But let not our unworthineſs, O Lord, be the meaſure of thy judgments; but, according to the multitude of thy tender mercies, ſo have compaſſion on us. And ſince we are ſenſible of our own ill management, let thy compaſſion go ſo far, as not only to grant us the bleſſings we aſk, but likewiſe to direct us in the good uſe of what thy bounty is pleaſed to beſtow upon us. O God, how

great is thy mercy in the conſtant ſupply of thoſe bleſſings which are for daily uſe! And how great is our ſin in the abuſe of them! Prevent in us, O God, this ſin, and let not ſuch a daily ingratitude be any more our reproach.

Let us pray likewiſe for all thoſe who, throughout the church, are at this time promoted to holy orders.

MOST gracious Redeemer, who haſt appointed paſtors over the flock, to feed and govern it, and are ſo far charged with the ſouls of the faithful, that they are to render an account of as many as are under their care. Mercifully aſſiſt all thoſe who have undertaken this charge, that through thy grace they may ſatisfy all the obligations of it, both to the glory of thy name, and the good of as many ſouls as are under their care.

In particular, we beſeech thee, the good Shepherd, to have regard to all ſuch as at this time, throughout thy church, are admitted into the levitical order, or promoted to the dignity of prieſthood. Let theſe be ſuch only as thou haſt called; and being called by thee, vouchſafe to diſtinguiſh them by ſuch graces as may fit them for that great adminiſtration which they are to hold under thee. This,

This, O God, we earneſtly recommend to thy goodneſs, becauſe it is thou alone canſt prepare them for what they undertake; and the good of thy people is ſo much depending on them, that they cannot miſcarry, but with the ſcandal and loſs of many.

Open therefore the treaſure of thy grace upon them, and give them an apoſtolic ſpirit, who are called to the office of the Apoſtles. Communicate to them, we beſeech thee, a prudent zeal for thy glory, and a true love for diſcipline, and make them ſenſible, how very much depends upon the example they give.

Wherefore, O Bleſſed Redeemer vouchſafe to take from them the love of money, and of a worldly ſpirit: And make them ſuch true lights to thy faithful, that while they preach thy goſpel, their lives may preſs the ſame doctrine they preach.

Happy thoſe paſtors, whoſe lives are continual ſermons! but thrice unhappy thoſe, who having undertaken to preach Chriſt, give encouragement to a worldly life, and by their example, teach their flock to admire and love it!

O God, let thy grace prevent this misfortune in ſuch as are now ordained. Inſpire them with thy holy love, and being

ſet apart for the ſervice of the altar, may the ſanctity of their profeſſion appear in their lives, and thy name be glorified in theſe thy ſervants.

Hear theſe our prayers, O Father of infinite goodneſs.

R. *And mercifully grant our requeſts.*

Let us Pray.

WE beſeech thee, O Lord, may our weakneſs ſubſiſt by the remedies of thy goodneſs: That decaying by our own nature, we may be ſupported by thy mercy. Through our Lord Jeſus Chriſt, thy Son.

The ſame isto be repeated on Friday *and* Saturday.

EIGHTEENTH SUNDAY AFTER PENTECOST.

MAT. IX. 1. 8.

THIS day's Goſpel relates, how a man ſick of the palſy being brought to Chriſt, he ſaid to him, Son, be of good heart, thy ſins are forgiven thee. *Hence let us beg of Chriſt our Redeemer. that, whatever our diſtemper*

be, we may ſtill be of good heart, and not loſe our confidence in him.

Let us Pray.

O SAVIOUR of mankind, who haſt ſhewn thy mercy ſo many ways to ſinners: Grant we may be ever mindful of what thou haſt done for our ſalvation, and on this foundation of thy goodneſs, build ſuch a firm hope, as amidſt all our repeated weakneſs, ſtill to retain a ſure confidence in thee.

We confeſs, O God, our ſins are ſo multiplied, and our infirmities ſo often return upon us, even amidſt our moſt ſincere endeavours for amendment, that we cannot look at our unhappy ſtate, without danger of dejection, nor more particularly conſider it, but with the hazard of deſpair.

Hence, O Merciful Father, we ſtand in need of thy grace, to ſtrengthen us in hope, and to confirm us againſt the misfortune of theſe evils. For though all our infirmities are our unhappineſs, yet we know, none is more be to feared, than that of a dejected mind.

This is a ſnare, by which the devil charms poor ſouls into a certain dulneſs,

and weakens all thoſe ſprings by which their hearts ſhould be moved in all the works of eternity. It diſcourages the uſe of thoſe means, which thou haſt appointed for our help, and tempts them to ceaſe from all farther endeavours of amendment.

It robs them of all inward comfort, and overwhelms their minds with a weighty darkneſs; it terrifies them with monſters of temptations, and making them quick-ſighted as to all, that is capable of increaſing their misfortune, they are dull only and blind in diſcerning whatever belongs to thy mercies.

This, O God, being a part only of thoſe evils, which are the effect of *dejection*, we humbly beſeech thy infinite goodneſs to have compaſſion on us, and mercifully deliver us from this great indiſpoſition.

Help us in withſtanding its firſt approaches, ſo as, under no pretext to yield to that, which muſt be ſo very prejudicial to us. Teach us ſo to look at our ſins, that we may have at the ſame time, thy mercy in ſight.

May we look at our ſins, ſo as to be ſincerely grieved for having offended thee; but while we grieve for our ſins, may we call to mind thy mercies, and by the comfort of theſe, be preſerved from all dejection.

May we then remember, thy mercy is without meaſure, and having conſidered all thou haſt done and ſuffered for us, may we hence be grounded in hope, and with our whole ſoul cry out; Lord, it is impoſſible for us to deſpair, who have ſo plentiful a redemption.

How can we ſink in ſpirit, when we have thee, our advocate, Lord Jeſus, to plead for us!

How can we doubt the mercy of our Lord, when we have thy ſacred wounds calling aloud for mercy!

How can we be overthrown with fear, when we have our cauſe undertaken by thee, O Jeſus!

No, my Jeſus, I will never deſpair, ſince thou haſt done ſo much to ſupport me in hope.

It is only they are to look on their caſe as deſperate, who renounce all part in thee, and live on in ſin.

Who choſe their own miſery, by refuſing the means, thou haſt appointed for their help.

Who deſpiſe repentance, and thus wilfully cut themſelves off from thy promiſes.

But as for thoſe, who labour in the way of ſalvation;

Who daily lament their infirmities, and judge themſelves unhappy in their weakneſs:

Who ſigh to be delivered, and come to thee for help:

Who reſolve to go on untired in their endeavours for amendment:

And never to be diſcouraged, amidſt the returns of obſtinate and unconquered evils:

Who ſtill keep their eyes upon thee, who thus permitteſt thy ſervants to be exerciſed.

Who wait for thy grace to comfort them, and give a bleſſing to their endeavours:

Who making uſe of all means for their deliverance, have their confidence in thy bleſſing, and not in themſelves.

Theſe can never deſpair, ſince they have Jeſus ſpeaking to them, and commanding them to be of good heart.

They have all his mercies calling upon them, and his moſt faithful promiſes engaged for their comfort.

And where then can there be place for deſpair, when they have God himſelf, commandingthem to hope!

I confeſs, O God, we have reaſon to hope in thee, thou haſt given us ſuch proofs of thy mercy.

But I confeſs too my weakneſs, that while I am ſolicitous to amend my failings, and making ſtrong purpoſes, reſolve to be faithful to them.

Here I no ſooner am ſurpriſed into my uſual weakneſs, but preſently a ſudden weight oppreſſes my ſoul.

I grieve and vex, and dejection ſo far creeps upon me, that I ſeem to think all whatever I do, to be loſt, and that it is to no purpoſe to endeavour an amendment.

This, O God, I confeſs, is my great indiſcretion and blindneſs, and I beſeech thee to deliver me from it.

It is an effect of pride, which cannot bear this conviction of my weakneſs:

Which would gladly ſee itſelf able to do all it propoſes: and is afflicted in finding it can do ſo little:

Which would willingly have all things within itſelf ſo very well, as to truſt in itſelf, and have more dependence there, than on thy mercy;

Which cannot bear without vexation, the experience of its own inconſtancy, and becomes impatient to ſee itſelf ſo eaſily overthrown.

Which upon this grows uneaſy, and fills my ſoul with horror:

Makes me unfit for every duty, and leads me into many evils.

This, O God, I confeſs to be a weakneſs and great indiſcretion, in which I moſt earneſtly beg thy help.

That I may remember what I am, and not be ſurpriſed, in finding weakneſs in that which is weak.

That being nothing of myſelf, but a maſs of corruption, it is no wonder, if upon all occaſions it breaks forth, and is ready to defile all I do.

That I may bear this my unhappineſs with patience, and go on humble under this daily reproach and burthen.

That I may bear this inward trouble of my own infirmities, like all other afflictions and contradictions of human life.

Ever watchful to overcome, and yet patient when diſappointed of victory.

Reproving myſelf with meekneſs for all failings and overſights, and running to thee with complaint againſt myſelf.

But ſtill confiding in thy fatherly goodneſs that thou who knoweſt our weakneſs and unhappy ſtate, wilt have compaſſion on thy children in this vale of darkneſs.

And teach me with comfort to rely on thy mercy, even when I ſee nothing but miſery in myſelf.

O Jeſus, teach me this leſſon of a peaceable humility under my daily infirmities, and a ſweet confidence in thy bowels of mercy.

For I ſee my failings are never like to end, as long as I am encompaſſed with this corruptible fleſh.

And I muſt ſink under a weight of diſcomfort and darkneſs, if thou doſt not teach me to be of good heart, and confide with comfort in thee.

Help me therefore, O dear Redeemer, and now graciouſly vouchſafe to ſpeak to my dull ſoul; ſpeak comfort to me, and diſpel all that darkneſs, which encompaſſes me.

Teach me diſcretion in the right management of all inward grief; and ſuffer me not to yield to paſſion, while I pretend to grieve for ſin.

Suffer me not to fret at my infirmities, but ſtill more and more to humble myſelf under them. May I never ſit ſtill under the amuſements of a barren and uſeleſs grief, but ſtill run to thee, and having confeſſed my great weakneſs, implore thy mercy for my relief.

O God, ſhew mercy in this point to thy poor ſervant.

And for the glory of thy name, deliver me from all dejection.

Let us Pray.

WE beſeech thee, O Lord, let thy mercy direct our hearts; becauſe without

thee, we cannot do what is well-pleasing to thee. Through our Lord Jesus Christ thy our Lord.

Nineteenth Sunday after Pentecost.

Mat. xxii. 1, 14.

THIS day's Gospel, is a parable of the marriage feast: Of all things being prepared: Of those that are invited, neglecting to come: Of the King's being angry: Of others being called in their place: Of the man that was found without a wedding garment, and for this cast forth into utter darkness. Accordingly let us now direct our prayers.

Let us Pray.

WE confess, O God, thou art the King of Glory, who both by the law, by the Prophets, and by the Gospel, hast invited many to the marriage of the Lamb, and all things are prepared for their present comfort and everlasting happiness.

We confess, this mercy to be extended to to us, and that we are of that number, who

by a faith in Jeſus, and in the ſalvation he hath wrought for us, are invited to the marriage, where all things are provided, that can poſſibly contribute to our eternal comfort.

O God, how wonderful is thy goodneſs, in calling ſuch poor creatures as we are, to be gueſts at thy table! We have nothing in us of our own ſtock, but poverty, miſery, and corruption, ſuch as renders us unworthy of all thy favours, and of being admitted into thy preſence.

And yet ſuch is thy mercy, O God, that thou not only calleſt us, but with earneſtneſs repeats thy invitations to us: Thou provokeſt our love, by informing us, how great is the preparation thou haſt made, and with ſuch importunity preſſeſt our coming, as if our acceptance were thy intereſt, and not ours.

Bleſſed, O God, be thy Holy Name, for this thy unſpeakable mercy to us, thy unworthy creatures, for that thou art pleaſed to magnify thy favours towards us, and without regard to our deſerts, haſt proportioned thy bleſſings, according to the meaſure of thy own goodneſs.

For this, O moſt gracious Lord, we bleſs thy name, we adore and magnify that infinite mercy, which has been ſo propitious to

us, and we this, day make it our moſt humble petition to thee, that we may not be deaf to thy calls, nor by wretched and ungrateful blindneſs exclude ourſelves from that happineſs, which thy bounty has ſo plentifully provided for us.

And, in the firſt place, O God, we beſeech thee, that we may not be ſeduced by the poor charms of an idle life. That we may not let ſelf-love ſo far prevail, as for the ſake of a preſent indulgence in eaſe and pleaſure, to neglect all thoſe invitations thou haſt made, to a more ſubſtantial bliſs.

Hear us, O merciful Lord, in this point, and by thy grace aſſiſt us; for we confeſs here the great dangers in which we are, through the ſtrange blindneſs, corruption and perverſeneſs of our nature.

We are wonderfully fond of what pleaſes for the preſent; and our inclinations to follow our own deſires, are ſo very ſtrong, that for the ſake of theſe we become wholly thoughtleſs and blind, as to all thy mercies towards us: We neither conſider thy goodneſs, nor thy threats.

If we can but pleaſe ourſelves, in this ſeems to be centred our great and only concern; and for obtaining this, we ſeem inclined to ſacrifice the hopes of all that is to come.

Thus, O God, our nature ſtands; we cannot deny it before thee, to whom all the ſecrets of our hearts are known. But we now implore thy grace for the government of our nature, that we may never ſo be led captive by its violence, as to neglect that mercy, by which thou inviteſt us to the poſſeſſion of eternal bleſs.

Help us, we beſeech thee, in this, and mercifully give us ſtrength from above, that we may diſcreetly moderate all our inclinations to a life of ſoftneſs, eaſe and the enjoyment of all that is pleaſing to a vain, worldly and ſenſual life.

Theſe are dangerous inclinations; and many ſouls, O God, how very many are led by theſe into the depth of vice ſo as to periſh everlaſtingly! And how how very few are they, who hearkening to ſuch guides, are not inſenſibly brought to deſpiſe the means of future happineſs, and neglect all thy invitations to it.

So many they are (as we have reaſon to fear) who periſh this way, that we have preſſing motives to importune thy mercy, O God, in our behalf; that thou wouldeſt vouchſafe to ſtrengthen us againſt all ſuch deluſion; that we may not be given up to a reprobate ſenſe of pleaſing ourſelves, nor let our hearts be ſo bent upon what is vain and

idle, as to become unconcerned, as to our greater good, and forgetful of thoſe means, by which thy mercy invites us to it.

Preſerve us likewiſe, we beſeech thee, O God, from the other ſnare of a wordly and ſolicitous life, for it is in this again we are very much expoſed; and thou, O Jeſus, by mentioning it, as one of the occaſions of neglecting the means of ſalvation, haſt given us ſufficient reaſon to be fearful of it, and to pray againſt it.

Hear us therefore, O Bleſſed Redeemer, and powerfully defend us from what thou haſt mercifully taught us to fear: Grant we may be faithful in whatever belongs to our charge, and in obedience to thy will, juſtly perform every obligation of our ſtate.

But, O God, take from us all immoderate ſolicitude, and deliver us from the perplexing hurry, of worldly affairs; that hurry, which conſumes all our time, and robs the ſoul of the leiſure, in which ſhe ought to ſeek thee her God; which fills the heart with the concerns of this world, and ſtifles in it all the thoughts of a better.

Help us, O God, in this particular; for we confeſs the great injuſtice of this worldly temper; we acknowledge the ſad effects of it, in taking off the ſoul from the buſineſs of ſalvation, and making it there careleſs, where

ſpiritual neceſſities demand its greateſt care. And what is this, but to have always ſomething elſe to do, when thou, O God, art inviting it to prepare for thy banquet?

Hear us, therefore, O merciful Father, and deliver us from this unhappy temper, which can find time for every thing, but heaven; which is ever buſy, and having but *one thing neceſſary*, neglects that. From both theſe extremes, of an *idle*, and *too buſy* a life, O God, deliver us.

But while we aſk for this, preſerve us likewiſe from that ſtill greater evil, of being injurious to thoſe, who by thy appointment, put us in mind of our duty. Theſe are thy miniſters, and having thy commiſſion, we cannot deſpiſe them, but by deſpiſing thee. Preſerve therefore in us, we beſeech thee, all due reſpect, and may we never be ſo reprobate, as to repay the greateſt of charities with injuries and contempt.

Hear us, O God, in theſe petitions, and mercifully deliver us from all theſe unhappy indiſpoſitions of ſoul, which make us neglect thy favourable calls, and draw upon us thy diſpleaſure. Thou haſt here plainly informed us, that none can eſcape thy judgments, who deſpiſe thy word, thy light and thy truth: And who ſhall be able to ſtand under thy anger! Shew mercy therefore, O Lord,

to us thy ſervants, and amidſt all temptations, give us a ſpirit to ſerve thee; and this ſo truly in earneſt, that upon no conſideration of ourſelves or this world, we may be perſuaded to neglect the means of ſalvation.

And not only this, but grant us likewiſe another petition, in giving us grace to make uſe of theſe means, in ſuch a manner, as may be well pleaſing to thee, and to our own everlaſting benefit.

For ſince we ſee thy mercy extended to all, and both good and bad called to the means of ſalvation, and one caſt forth, in whoſe perſon are repreſented all the unworthy; we have reaſon to fear ourſelves, and not only to obey thy call, in coming to thy banquet, but likewiſe be ſolicitous to come with a wedding garment; that ſo, if we eſcape the condemnation of thoſe, who neglect to come, we may not fall under an equal guilt of coming unworthily.

Help us therefore with thy grace, O God, that as often as we approach to thy table, we may come prepared; that we may come clothed with a wedding garment; that we may have put off our old man with all his acts, aad put on our Lord Jeſus Chriſt; that our ſouls may be clothed with charity, which is the peculiar robe of Jeſus Chriſt: That our hearts may thirſt after thee our God, and

deſire above all things to be united with the Lamb. That we may not bring our corruption with us, and preſume to join earth with Heaven, but having our ſouls purified, may be found well-pleaſing in thy ſight.

Thus, O God, may we let nothing hinder us from thy invitations of mercy, and may we join ſuch due care with this obedience, as never to be rejected by thee, as unworthy.

Let us Pray.

ALMIGHTY and merciful God, have compaſſion on us, and defend us from all things that are hurtful to us; that being at liberty both in mind and body, we may with freedom perform the things that belong to thee. Through our Lord Jeſus thy Son, our Lord.

TWENTIETH SUNDAY AFTER PENTECOST.

JOHN iv. 46, 53.

THIS day's goſpel, is of the Ruler from Capharnaum, *importuning Jeſus to come and heal his ſon, before he died. Hence let us*

likewiſe beg of Jeſus, that he will pleaſe to viſit us in all ſickneſs, and give health to our ſouls.

Let us Pray.

O JESUS, the only comfort of the afflicted, we beſeech thee to have compaſſion on us in time of all trouble; but eſpecially, whenever we are viſited with pain or ſickneſs; then, O Lord, vouchſafe to viſit us, and by the help of thy heavenly grace, teach us how to ſuffer.

This, O God, we aſk, becauſe of the extreme weakneſs we find in ourſelves. For we are no ſooner indiſpoſed by pain or illneſs, but we preſently become uneaſy, and falling into dejection or impatience, render ourſelves wholly unfit for thy preſence.

This, O bleſſed Lord, we confeſs to be a great weakneſs; for we know our ſouls are not to abide long in theſe carcaſſes of fleſh; we know, that we muſt all die, and appear before thee, our Lord. And how terrible a thing is it for us ſinners to appear before thee!

We know, that pain and ſickneſs are to put us in mind of the ſeparation that is to be made between body and ſoul, and are, as it were, a warning given us by thee, our Lord, that this habitation of clay cannot ſtand long,

and therefore that we muſt expect ſoon to be ſummoned out of it, and prepare for a change.

This, O Lord, ſeems to be the deſign of thy mercy to us; and happy ſhould we be, if in all manner of illneſs, we could apply our ſouls to what our Lord then ſpeaks to us. Could we then bend our whole thoughts and reflect, that our bodies are mortal, and muſt be diſſolved; that it is by pain and ſickneſs, our ſouls are to be ſeparated; and that by making a good uſe of ſickneſs, and bearing it well, we are taught that moſt important leſſon of dying well.

This, O God, would be our gain, could we but make ſuch uſe of every indiſpoſition, as to prepare and learn how to die.

Wherefore, O moſt gracious Lord, we beſeech thee to help us in this point; and as often as, by thy permiſſion, any pain or ſickneſs happens to us, then may we practiſe what the ruler in this goſpel has taught us.

May it be our firſt concern to ſend for thee, O Jeſus, to be preſent with us; may we not only deſire, but, like him, importune thee to come: To come and ſtand by us, to be our Phyſician, our counſel, our help, and our ſtrength, to teach us how to ſuffer, and improve our indiſpoſition to the good of our ſouls.

Vouchſafe then, we beſeech thee, O Lord Jeſus, to come to us, and grant us ſuch patience, as is neceſſary to bear our trial. Give us ſuch humility, as to bow down with meekneſs and peace under thy appointments, whatever they be. Give us ſuch diſcretion, as to make the beſt uſe of thy ſcourge. Give us ſuch a true ſpirit of penance, as to think thy chaſtiſements juſtly due to our ſins, and even much leſs than our ſins deſerve.

Then, O Jeſus, may we call to mind our paſt iniquities, and eſteem it a mercy, that by ſickneſs thou ſheweſt us the uncertainty of life; then may we look at death before us, and ſhutting out the world from our hearts, make the beſt preparation we can, to meet it. Then may we ſettle this conviction in our hearts, that death muſt come, and that only they are happy, who are prepared for it.

But while we aſk this favour, as to ſickneſs, we likewiſe make our petition; that we may not delay our repentance to the laſt hour, but ſeek thee in time of health; that we may make uſe of whatever portion of ſtrength and health thou art pleaſed to give us, in order to thy ſervice, and performing the duties of religion.

For we acknowledge, O God, both our health and our ſtrength to be thy gifts; and therefore that wherever there is a greater

proportion of theſe, there ought to be a return made to thee, ſuitable to what thou haſt given. For what are theſe, but ſo many talents, of which every one muſt render an account, according to what he has received?

How commendably juſt and edifying therefore are they, who having a good conſtitution, employ it in their more rigorous faſts, in their greater decency of prayer, in watching, and all other ſuch charitable exerciſes, as may be to the benefit of their neighbour!

How grateful a ſacrifice is this to Almighty God, to ſee his bleſſings not lie barren, but returned to him in bringing forth their fruit! And what a ſolid and daily comfort muſt this be to the chriſtian, to obſerve, that he employs the talents thou haſt given him, and returns to God, the things that are God's!

O merciful Lord, when ſhall I be that happy creature, to conſider the meaſure of health thou haſt given me, and proportion all my exerciſes in thy ſervice, according to my ſtrength!

But then, O Lord, I beſeech thee to grant me a reſigned heart, that I may be peaceable and contented in letting alone many things, which my want of health will not give me leave to peform.

Let my heart be without bounds, in my deſires of ſerving thee; and let my wiſhes be

ſincere, in deſiring to-out do even the beſt of thy ſervants: In this, O God, let my ſighs have no limits. But ſtill, O Bleſſed Lord, in practice let me be contented with whatever limits, thou ſhalt pleaſe to ſet me, and where my health will permit me to go no farther, there may my heart reſt entirely in thy will, and be as eaſy in being out-gone by others, as if I had the grant of my own wiſhes.

Hear me, O God, in this, and grant my petition, becauſe I am ſenſible, the abſtract of all religion is in this peaceable reſt and content in thy holy will.

But whatever our corporal weakneſs be, yet I beg this grace of a watchful ſpirit, that I may ever obſerve my own ways, that I may keep a guard upon my ſoul, and upon obſerving any diſorder, forthwith make haſte to thee, O God, and implore thy mercy for my help.

This I am taught by the ruler in this goſpel, who ſtaid not till his ſon was dead, but ſeeing him begin to die, immediately ran to Chriſt for help. Thus, O Jeſus, may I do. Suffer me not to go on careleſs, till ſin brings death upon my ſoul: No my God, let me never thus tempt thee. But upon the firſt diſcovery of any ſinful weakneſs, may I preſently ſeek thee, O Jeſus, and not only importune of thy goodneſs, but never ceaſe

importuning, till I find thy grace working in my ſoul.

This grace I aſk of thee, O my moſt gracious Lord, becauſe of the various infirmities, I experience in myſelf.

For ſometimes I am ſo unhappy, as to ſee diſorders in my life, and yet go on careleſs and unconcerned, as if I ſaw them not.

Sometimes I think of reforming them, but preſently forgetting all my purpoſes, I do nothing, but go on juſt as before.

Sometimes I grieve at my infirmities, and even ſigh under them, as being miſerable under the weight of ſin; and yet ſuch is my inconſtancy, O God, all this vaniſhes again, and there needs no more than common trifles to draw my whole ſoul from the thoughts of myſelf, and of all my miſery.

Sometimes I uſe endeavours in order to amend, but then, like one tired, I preſently give over, and forget what I had undertaken.

Sometimes I hold no longer, ſeeking remedy both by endeavours and prayers; but not finding a ſpeedy effect, I grow impatient and dejected, and begin to think, it is to no purpoſe to go on, for that all I do, is loſt.

In this manner, O God, my weakneſs leads me many times out of the way; it

often turns from one extreme to another, but ſtill ſo unhappily, as to paſs by that way of humility and conſtancy, which leads to thee.

This, O Lord, muſt be thy gift, and therefore now I implore thy grace, that in the amendment of my infirmities, I may no longer be under the conduct of infirmity, but follow ſuch inſtructions, as thou haſt been pleaſed to manifeſt to us

May I always be found watching, as thou commandeſt, that ſo no ſort of evil may grow, and be ſtrengthened in me through my neglect,

May I come ſtill to thee, O Jeſus, for help, and ſtill offer my petitions to thee, without being tired.

May I wait thy time for the diſpenſation of thy own gifts, ſo as to be evermore humbled under the continuance of my infirmities, but not dejected. Still renewing my moſt earneſt requeſts, according to my wants, and yet never wondering, that ſo unworthy a ſinner, as I am, has not the ſpeedy grant of my petitions, but is ſtill obliged to aſk; ſo to become more humble in my own eyes, and more depending on thee.

Hear me now, O God, and mercifully grant theſe my requeſts. Prepare my ſoul for ſickneſs, and teach me to make a right

uſe

uſe of my health. Give me a reſigned heart, and may I daily labour to ſeek content in thy holy will. Grant me perſeverance in fighting againſt evil, let me always fly to thee for help, and notwithſtanding all delays, may I never loſe my confidence in thee.

Let us pray.

WE beſeech thee, O Lord, grant mercy and peace to thy faithful people, that being cleanſed from their offences, they may ſerve thee with undiſturbed minds, through our Lord Jeſus Chriſt.

TWENTY-FIRST SUNDAY AFTER PENTECOST.

Matt. xviii. 23.

THE *Goſpel of this day being the parable of the king, who having a ſervant that owed him ten thouſand talents, and not having wherewith to pay, upon being aſked, releaſed the whole debt: Let us here acknowledge the infinite mercy of God, which under that figure is deſcribed to us, and lay hold of the mercy that is offered.*

Let us pray.

O Bleſſed God, we here acknowledge before thee the exceſs of thy goodneſs, who being provoked by our numberleſs and daily ſins, haſt yet ſuch regard to us ungrateful wretches, as not only to put us in mind of thy mercy, but to call upon us, and give us the aſſurance that thou art ready to reverſe whatever ſentence is pronounced againſt us, and even forgiving our whole debt, upon our humbling ourſelves, and ſeeking thy favour.

This, O God, we have the more reaſon to admire upon the conſideration of our great unworthineſs, who are ſo miſerable as to abuſe all thy mercies, who cannot ſubſiſt without a continual ſupply of thy bleſſings, and yet turn even thoſe very bleſſings to ſin; who cannot ſee any one creature which thou haſt appointed for our help or comfort, but what we have ungratefully abuſed to thy diſpleaſure, without ever thinking of that hand from which they come.

So univerſal has been our miſery in this kind, that we muſt confeſs our ſins to have been multiplied above the hairs of our head, and that the debt we have contracted to thy juſtice, O God, is but imperfectly reſembled in the debt of ten thouſand talents. And

yet, great as it is, thou ſtill giveſt us the aſſurance of mercy upon the eaſy terms of our demanding it, even ſo, that the difficulty or delay is not in thy giving, but in our aſking pardon as we ought.

For this thy mercy, O God, we praiſe thee, we adore thee, we magnify thy holy name, and moſt humbly beg we may live in the grateful acknowledgment of this mercy for ever.

And for the preſent, we moſt earneſtly implore thy grace, that encouraged by thy infinite goodneſs, we may now humble ourſelves under the ſenſe of all our paſt iniquities, and ſolicit thy mercy to forgive the whole debt we have contracted by them.

Suffer us not to be ſo unhappy as to be diſcouraged by the grieviouſneſs or great number of our ſins, or by the many years in which we have lived reprobates to thee. No, bleſſed Lord, let nothing of this caſt us into deſpair; let nothing of this ſink our ſpirits beneath the bounds of hope. For thou haſt here aſſured us, that thy mercy is above all our crimes; that though hell be our deſert, yet thou art ready to forgive, if we are but ready to aſk to be forgiven.

O God! had we no hopes but upon our own ſtock; had we no ground of comfort but from ourſelves, we ſhould then have

reaſon to be overwhelmed with darkneſs and deſpair: For what have we but blindneſs and poverty for our inheritance! And by what means can we pretend to make any atonement, but what will be the increaſe of our debt? Thus it would certainly be, were we left to ourſelves, and had we no other encouragement but from our own poverty.

But now, O God, having the aſſiſtance of infinite mercy, how can we deſpair? Eſpecially when thou, who haſt the keys of eternity, haſt ſecured to us the favourable acceptance of our petition, if we humble ourſelves, and ſeek for pardon.

Wherefore, O moſt loving Father, being thus engaged by thy goodneſs, though my ſins ſtrike me with horror, yet will I never loſe my hope in thee. I will humble myſelf in the confeſſion of my manifold iniquity, I will appeal to thy mercy, and beſeech thee to have patience with me; and though I ſee nothing in myſelf, yet will I confide in thee, becauſe I am certain thou canſt not always be angry, where thou haſt promiſed to forgive.

But then, O merciful Lord, let it be thy mercy to me, to be truly converted from my evil ways, to confeſs and forſake them. Let not my repentance be imperfect, or by halves, but ſincerely from my heart, and let

it be attended with a real deſire of making ſatisfaction for my whole debt.

For though ſuch unhappy ones as being damned, and having no part in Chriſt, have nothing wherewith to pay their debts, and therefore their puniſhment muſt be eternal; yet it is not ſo with ſuch as are yet the members of Chriſt; for though theſe of themſelves have nothing, and therefore are incapable of paying any part of the debt; yet as united with Chriſt, they have an infinite price to offer, and ſuch as gives a value to what they do in union with their Head. Hence ſuch as theſe cannot hope too much, when they are reſolved not to ſpare themſelves, and have their hearts truly in thee their God. Thus then, O moſt bountiful Lord, may I be converted from all my ſins, and from my ſoul deſire to ſatisfy, through Chriſt, for all the injuſtice I have done againſt thee. *Amen.*

The ſervant that had been thus forgiven, refuſing to forgive a ſmall debt to a fellow-ſervant, is caſt into priſon, there to remain till the whole debt be paid; and thus will our Heavenly Father do to us, if we forgive not every one his brother from our hearts. Thus has Chriſt declared. Hence

Let us pray.

O GOD, whoſe bowels of mercy are ever open to repenting ſinners, grant that this thy goodneſs may be a pattern to us in ſhewing mercy to our neighbour, and freely forgiving whatever injury he has done us.

This, O God, we aſk, becauſe it is a ſentence already pronounced by thee, and therefore unchangeable, that if we forgive not others, we can expect no benefit of thy mercy to us. There will be no mercy for thoſe who ſhew no mercy. And though death be the end of all things here upon earth, yet there will be no end there where the debt has no end, and death itſelf is become immortal.

Wherefore, O bleſſed Lord, ſince this is to be the ſad fate of thoſe who forgive not their neighbour; hear our prayers now, we beſeech thee, and removing all the difficulties of our unhappy temper, incline us to mercy, and by thy grace teach us to forgive.

Grant, O Lord, we may not be forward in admitting reſentment, but by favourable conſtructions excuſe our neighbour in all that is capable of excuſe. R. *Hear us, we beſeech thee, O Lord, and grant our petition.*

Grant, O Lord, that where reſentments ſeem to be juſt, we may not open either our thoughts or our hearts to them, but labour by all ways to remove or moderate them, and never hearken to ſuch buſy friends as contrive to exaſperate. R. *Hear us, we beſeech thee, O Lord, and grant our petition.*

Grant, O Lord, we may be never averſe to overtures of peace, but ever ready to encourage whatever propoſals can be made for the reconciling any difference. R. *Hear us, we beſeech thee, O Lord, and grant our petition.*

Grant, O Lord, that true charity may work in us, and allow no place to thoſe falſe and deceitful arguments which perſuade us againſt peace, and plead inconveniencies in the forgiving of injuries R. *Hear us, we beſeech thee, O Lord, and grant our petition.*

Grant we may forgive all injuries, not only in words or ſhew, but really, and in all ſincerity, from our hearts; and where nature finds difficulty, there force it to yield. R. *Hear us, we beſeech thee, O Lord, and grant our petition.*

Grant we may ever be watchful in ſuppreſſing all diſlikes, and if after a reconciliation there appears any ſigns of averſion, that then we may terrify our conſcience with the declaration thou haſt made, that if

we forgive not from our hearts, we are to expect no mercy from thee. R. *Hear us, we beſeech thee, O Lord, and grant our petition.*

Here us, O bleſſed Lord, in theſe particulars, and permit us not to deceive ourſelves in a point whereon our ſalvation ſo much depends. We can have no glimpſe of hope, but from thy mercy; and if we exclude ourſelves from it, how very miſerable muſt we be! And yet this is the very caſe: For if we forgive not every neighbour from our hearts, there is certainly no mercy for us.

O God of mercy, conſider our caſe, we beſeech thee, and amidſt all our infirmities ſuffer us not by this uncharitableneſs to draw upon ourſelves our own damnation.

Thou knoweſt all the difficulties of our nature, the pride of our hearts, our inclination to revenge, and how hard it is to remove diſlikes that have once taken root:

But, O God, as theſe are known to thee, ſo they are all ſubject to thee; and therefore we now implore both thy power and thy mercy in our behalf, to aſſiſt us by thy grace in overcoming theſe difficulties, and to give us that command of ourſelves, as to paſs by them all in obedience to thy holy will.

Suffer us not to be ſo obſtinate in our own humour, as rather to forfeit all hopes in thee, than to part with it; for what can it avail us to be thus ſtiff and poſitive, but only to convince us of our folly, in making an idol of our own will, and ſacrificing eternity in its ſervice?

Deliver us, O God, from this blindneſs, and may we now, at this moment, forgive all injuries. Lead us on in the ways of compaſſion and mercy, and by this eaſy method may we labour to engage thy mercy to us. Give us a ſpirit ready to forgive, and may we no more lay up injuries, ſince this is nothing leſs than preparing deſtruction againſt ourſelves. Let it be enough to us, that for our pardoning an inconſiderable debt in our neighbour, thou art willing to releaſe to us that which is eternal. This is encouragement enough, and with this, O God, may we overcome all difficulties, and make nature bend to its duty. *Amen.*

Let us pray.

PRESERVE thy family, O Lord, we beſeech thee, by thy continual goodneſs, that under thy protection it may be free from all adverſities, and in good works be devout to thy name, through our Lord Jeſus Chriſt, thy Son.

Twenty-second Sunday after Pentecost.

Matt. xxii. 15, 21.

THE *Phariſees in this Goſpel having demanded of Chriſt, whether it was lawful to give tribute to* Cæſar? *Upon ſeeing their money, he anſwered,* Give to *Cæſar* the things that are *Cæſar*'s, and to God the things that are God's. *Hence let us pray for grace, to be faithful in this double duty; and, Firſt, That we may give to* Cæſar *the things that are* Cæſar's.

Let us pray.

O GOD, who haſt appointed powers over us, and commanded us to be ſubject, not only for wrath, but alſo for conſcience-ſake: Grant we may obſerve thy orders, be ſubject to principalities and powers, obey magiſtrates, and in this ſhew our obedience to thee.

Grant we may do this even as thou haſt preſcribed it, not only for fear, but for conſcience-ſake, conſidering our obedience as what thou haſt ordained and enjoined; and

therefore, that in tranſgreſſing this order, we offend not only againſt men, but againſt thee, our God.

Let this principle, O Lord, ſo poſſeſs our hearts, as to keep us always in peace, and powerfully ſuppreſs in us whatever argument can be ſuggeſted for diſturbing that order which thou haſt eſtabliſhed.

Let this principle oblige us to be faithful in all thoſe duties which ſubjects owe their princes or magiſtrates; may it oblige us to render to *Cæſar* that which is *Cæſar's*, tribute to whom tribute is due, cuſtom to whom cuſtom, honour to whom honour. May it keep us from being ſo preſumptuous or ſelf-willed as to deſpiſe government, and lay ſuch a reſtraint upon our lips, as to be ever afraid to ſpeak evil of dignities.

And in theſe particulars, O God, let no pretext of conſcience perſuade us to tranſgreſs. For ſince the firſt principle of conſcience is to be obedient to thee, our God; how can conſcience plead for doing contrary to what thou haſt ſo expreſsly and poſitively enjoined?

It is thy will, O God, it ſhould be ſo; grant, therefore, we beſeech thee, it may ever be ours; for we know this is the end of all religion, to do thy holy will; and

that religion muſt be vain, which pretends to ſeparate our will from thine.

In this great point, therefore, O moſt Sovereign Lord, may we be religiouſly obſervant, and content to ſuffer all kinds of inconveniencies rather than tranſgreſs it. And let this one caſe only be an exception to our obedience, when that is required of us which is evidently contrary to thy law. In ſuch evidence, O God, may we abide faithful to thy commands, and not let human authority carry us away againſt that which is divine. And if we ſuffer as diſobedient, give us patience under all ſuch penalties, ſeeking relief by all lawful means, ſuch as are conſiſtent with the duties of ſubjects; but if theſe prove ineffectual, may we then take ſhelter in the comforts of an humble ſubmiſſion, without ever thinking of working our deliverance by any violence, and much leſs of lifting ap our hands againſt the Lord's anointed. May we ever chooſe the worſt of oppreſſions as preferable to ſuch a delivery. Thus, O Lord, whatever *Cæſar* be, whether juſt or unjuſt to us, may we be ſtill juſt to him, and in all circumſtances render to *Cæſar* the things that are *Cæſar*'s. *Amen.*

Chriſt having likewiſe declared, that we are to give to God the things that are God's; let us likewiſe beg grace to comply with this part of our duty.

Let us pray.

O God eternal, Sovereign Lord of the univerſe, to whom all things belong, give us grace, we beſeech thee, to conſider and underſtand what right thou haſt in us, and in whatever things we poſſeſs; that ſo we may be prepared to do this juſtice, of rendering to thee what belongs to thee.

Thou art our Creator, and likewiſe our Redeemer; thou feedeſt and preſerveſt us, and by thy bleſſings we ſubſiſt every day. Hence thou haſt a certain right over us, to direct, rule, and govern us according to the appointments of thy own will.

This being thy right, O God, we beg thy help, that we may ſurrender this to thee, that thy will may wholly govern in us, and we may be in all things entirely ſubject to thee, our Lord and our God.

Hence, O bleſſed Lord, we beſeech thee, that we may no more be governed by inclination, that no ſort of paſſion may command us, that pride may not direct us, that the world or company may not be our guide: No, O moſt Sovereign Lord, to command and govern us belongs to thee, and we moſt earneſtly implore thy grace, that we may ſtand againſt all whatever it be that pretends

to uſurp this power, and never ſubmit to any but what is commiſſioned by thee.

This is what juſtice demands, that thou, O Lord, ſhouldeſt govern what is thine; it is what we are bound to yield to thee; and how great then muſt be our crime, if we give this power to thy enemies? If we are governed by corruption, by humour, by a perverſe and contradicting ſpirit, and by ſin?

O God! I ſee the injuſtice of it, and I cannot but hence tremble at the apprehenſion of my own unhappy ſtate; for if I call over but any one day, how very little a part of it can I find that has been a homage to thee? I eaſily diſcover how much I have been commanded by ſelf-love, by worldly reſpects, by a vicious temper, by ſloth, obſtinacy, humour, and paſſion; and I ſee how much I have obeyed them: But ſo very little, O God, appears of my obedience to thee, that I can ſcarce give proof of having acknowledged thy right.

Thus my life paſſes away a continual obedience to every thing but to thee: And how then ſhall I appear when an account ſhall be demanded of me, when an enquiry ſhall be made how I have ſatisfied

this obligation of juſtice, and given to thee what has belonged to thee?

O God, I confeſs my injuſtice, I can give no account of ſuch demands. My life has paſſed away without ever ſeriouſly thinking of this obligation, and how then ſhall I render an account? But now, O merciful Redeemer, I moſt humbly beg thy awakening and aſſiſting grace, that I may begin and carry on a new method in my life, that I may ſtrictly examine every thing that pretends to call upon me, to give orders and command me, and abſolutely refuſe obedience, except only where thy will appears. O bleſſed Jeſus, Saviour of mankind, let this be the method of my life, and may thy grace confirm me in it, that whatever has been my injuſtice hitherto, I may now from this time render to God the things that are God's.

And this moſt eſpecially I aſk in ſincerely giving my heart to thee. For I know thou art the only God, thou art my only happineſs, thou overfloweſt with all the excellencies that are either deſirable or comfortable, and therefore that it is my duty to ſeek thee before all things, to give my heart to thee, to love thee with all my ſoul, with all my ſtrength, and with all my mind.

This is what juſtice demands of me. How I have complied with this hitherto, O God, I dare not look, becauſe I know I have given my heart away from thee, I have been fond of trifles, have purſued vanity and ſinful follies, with all the bent of my ſoul; but as for thee, my God, I have been cold, thoughtleſs, and unconcerned; and how far has all this been from that duty of juſtice of giving my heart to thee?

O moſt merciful Father, I am aſhamed at what is paſt, and now I beſeech thee, with all the earneſtneſs of my ſoul, to take from my heart the love of all whatever is not according to thy will, and draw my affections ſo ſincerely to thee, that from this time I may no more fall under the guilt of my former injuſtice, but love thee with all my heart, and thus give my heart to thee, becauſe to thee it belongs.

Let thy grace likewiſe help me in performing another part of this juſtice. We confeſs thou art *Alpha* and *Omega*, the Beginning and End of all things, and therefore it is thy eſſential right, that all whatever we do ſhould begin and end in thee.

Grant, therefore, moſt Sovereign Lord, that from this time we may be ſolicitous to give thee this right, that we may under-

take nothing rashly or inconſiderately, but begin all by conſulting thy will, and begging thy bleſſing; and that whatever we thus begin with thee, we may refer it again to thee, and in the firſt place ſeek thy glory. This, O God, juſtice demands of us, and if we do not endeavour at this method, we do not endeavour to give to thee what belongs to thee.

This method may thy grace direct us, O Lord, particularly to obſerve in the diſtribution of our *time*, in the choice of our *company*, in the government of our *thoughts* and *words*, and in the employment of ſuch *temporal poſſeſſions* or *goods*, with which thou haſt bleſſed us.

In theſe let us not leave nature to her own liberty, nor follow inclination as the heathen does, but be always mindful that theſe are all thy bleſſings; that the uſe of them is not left to our own humour, but to be directed by thy will; that thou art to be glorified in them, and will call us to an account of our management: Wherefore, O God, in all theſe, and in whatever elſe belongs to us, may we be ſolicitous in examining thy holy will, and labour to manage all in ſuch a manner, as to be juſt in all our ways, and eſpecially not to fail in giving to *Cæſar* the things that are *Cæſar's*, and

to thee, our God, whatever is thy right. *Amen.*

Let us pray.

O God, our refuge and ſtrength, be favourable to the prayers of thy church, who art the fountain of all goodneſs; and grant that what we aſk with faith, we may effectually obtain, through our Lord Jeſus Chriſt, thy Son.

TWENTY-THIRD SUNDAY AFTER PENTECOST.

MATT. ix. 18, 26.

TWO miracles make up the ſubject of this Goſpel; the former is of the woman cured of the flux of blood by touching the hem of our Saviour's garment; and ſince her great faith and humility were the diſpoſitions with which ſhe approached to Chriſt, and found ſuch ſucceſs in her endeavours, let us now beg that as often as we approach to Chriſt, it may be with the like holy diſpoſitions, ſo to have hopes of the like good effect.

Let us pray.

ALmighty and everlaſting God, behold, we acknowledge here before thee the many and great infirmities to which we are ſubject, ſuch as render us uneaſy to ourſelves, and diſpleaſing to thee our God.

We are ſenſible of their ill effects, and eſpecially of the danger in which they put us; and hence we often deſire to be delivered from them, we often ſend up our deſires to thee, and beg thee to be our phyſician, and heal us.

And yet, O God, after ſo many endeavours, after ſo frequent deſires and prayers, we ſtill remain under our wonted infirmities; the ſtate of our ſoul is ſtill miſerable, and there ſeems to us but little hopes of amendment.

Notwithſtanding we can have no complaints againſt thee our God: Far be this, O moſt loving Father, far be this from us; for we know that thou art infinite in goodneſs, and full of mercy; and as thou haſt formerly heard the cries of the miſerable, and appeared in the ſpeedy relief of ſuch as called upon thee for help; ſo thou haſt ſtill the ſame bowels of compaſſion, the ſame inclinations to mercy, for there is no change on thy part.

The fault therefore is wholly ours, and we can have no complaint, O God, but againſt ourſelvés. For though we have ſome ſenſe of being miſerable through our ſins, yet how very imperfect is this ſenſe in us! Scarce enough to make us ſerious in conſidering what our miſery is, or ſolicitous in aſking for remedy!

And hence, O God, when we undertake this in our prayers, in how poor a manner do we perform it! Our minds not attentive to our own petitions, our thoughts buſied with trifles, our hearts taken up with other concerns! And as for a ſpirit humbled under our miſery, or raiſed up with a lively hope in thy power and mercy, in order to our relief; this may ſtrike ſometimes with a paſſing glimpſe upon our thoughts; but as for labouring to put our ſouls in this holy diſpoſition, and thus to prepare for thy mercies, O God, how very ſeldom do we do it?

Wherefore, O merciful Lord, we now moſt humbly beſeech thee to have compaſſion on us in all our infirmities, but eſpecially in this, which is an abuſe or neglect of the very means which ſhould be the remedy of all the reſt.

Inſpire us, we beſeech thee, with ſuch a true ſenſe of our ſinful ſtate, as really to be-

lieve ourſelves miſerable, to believe ourſelves under the diſpleaſure of our God, with hell open before us, and we living on careleſs and ſecure, when we have not a moment to depend on.

Give us, O God, a real ſenſe of our danger, and ſo truly may we be concerned and humbled under it, as to caſt ourſelves at thy feet, and judge ourſelves the moſt miſerable of all creatures, if thou, O merciful Father, doſt not pour forth thy grace and help us.

May we look upon ourſelves as criminals, who have the judgment of an Almighty hand lifted up againſt us, as criminals who are on their way to execution, and have no poſſibility of reprieve but from thy mercy.

Hence may we be ſolicitous to obtain what we ſo much want; and ſince *prayer* is the *means*, may the ſenſe of our miſery preſs with that weight upon us as to raiſe our whole ſpirits up to thee, to call out, to cry aloud for help, ſo as not to be ſubject to the diſtraction of every trifle. For what have trifles to do where we have the concern of eternity upon our hands? What ſhould appear a buſineſs then to us, when our buſineſs is to eſcape the dangers of hell?

Thus, O God, may we pray with a fervent, attentive, and truly humble ſpirit:

But grant likewiſe, we beſeech thee, that a lively faith may give life to our prayers, ſuch a faith as the woman of this Goſpel had, who approached with that confidence in thy power and goodneſs, that ſhe doubted not of help, though from the touch only of our Saviour's garment.

This faith thou waſt pleaſed to reward in her in the ſpeedy redreſs of her complaints. Quicken, therefore, O Lord, our faith, and give us a due confidence in thy mercies, that being ſubject to many miſeries, we may ſeek thy help in ſuch a due preparation of ſpirit, as to hope for thy compaſſion, and a welcome deliverance from all the diſtempers of our ſoul, which have been our misfortune for ſo many years. *Amen.*

The other miracle mentioned in this Goſpel is the raiſing of the ruler's daughter to life by our Saviour Chriſt; and here let us direct our prayers as the ſubject requires. Chriſt coming to the houſe, firſt commanded the minſtrels and others that made a noiſe to depart; hence let us make our firſt petition.

Let us pray.

O God, who ſeeſt to how many ſnares we are expoſed, both from ill company and the diſtractions of the world, and

how often theſe bring death to our ſouls; grant we may from this miracle obſerve the method of recovering a new life, and by following it, ſecure to ourſelves the bleſſings of thy grace.

Make us ſenſible, we beſeech thee, how far *converſation* and the *world* are to us the occaſions of ſin; and mercifully grant us ſuch ſtrength of grace, as to ſeparate from all that which is thus prejudicial to our ſalvation.

We ſee Chriſt our Redeemer gave not life to the dead perſon, till the houſe was cleared from multitude and noiſe, and how then can we expect new life, if we ſtill live on in the midſt of death, in the midſt of all that which confirms us in evil, and makes us unfit for the operation of light and grace!

Help us, therefore, O Lord, in this difficult point; and ſince thou haſt ſhewed us the ways of life, give us grace to follow; and let us no longer flatter a baſe and corrupt nature in contradiction to all thou haſt taught.

Raiſe us now above ſuch weakneſs, and with reſolution may we break from all that is ſinful. And if nature be unwilling to yield, may we check all its complaints by convincing it, it is much eaſier to ſuffer the

difficulties of ſome ſhort ſelf-denials in order to its cure, than die in its ſins; and if it will not give ear to reaſon, let it be taught by violence to bend. In this manner, O Jeſus, help us to prepare for the favours of thy grace. *Amen.*

Chriſt undertaking to raiſe this young woman to life, and ſaying that ſhe ſlept, was laughed at by the multitude, but their mockery was no diſcouragement to his charity: Hence

Let us pray.

O Bleſſed Redeemer, who in this great work waſt made the ſcorn of the multitude, which underſtood not the ways of thy providence and mercy; grant we may learn the leſſon thou here teacheſt us, that ſo we may be prepared againſt the greateſt diſcouragements in whatever good we undertake.

We are very ſenſible how ignorant the world is of thy ways, and likewiſe ſo averſe, that it can obſerve none even endeavouring to make thy Goſpel their rule, or propoſing to reſcue themſelves from the common ſnares of ſin, but preſently they are pointed at, and made the ſubject of its malicious or ſcornful remarks.

This

This is a general and great temptation, ſuch as gives a check to the firſt thoughts of good, and diſcourages many from purſuing their pious deſigns: But, O Merciful Redeemer, we beſeech thee to deliver us from this weakneſs, and ſo conform us in our reſolutions of a new life, as not be laughed out of the way of ſalvation.

Let us no more be aſhamed of thy Goſpel, nor of walking in the ways it teaches. And when the world begins to ſingle us out for its ſcorn, then, O Bleſſed Lord, ſtrengthen us with thy holy grace, and may we then remember, to be aſhamed of thy Goſpel is to be aſhamed of thee. Then may we remember that the diſciple is not above his maſter, and that if the world expoſes us with railleries it did the ſame firſt to thee; and may this be our ſtrength and our comfort through all the ways of thy Goſpel, and of ariſing to a new life.

But then, O Jeſus, remember, we beſeech thee, our weakneſs, and as with thy hand thou didſt raiſe up the Ruler's daughter from death to life, ſo vouchſafe likewiſe to ſtretch forth thy ſacred hand, and help us alſo in forſaking the ways of death. O Jeſus! What can our weakneſs do without thee! Have compaſſion therefore on us under all our infirmities, and as thou calleſt upon us

to ariſe from death, ſo help us by thy grace and power to obey thy call, and to walk with ſtrength and courage in the ways of life. O Jeſus, ſhew this day thy mercy to us, and while we ſee the effects of thy goodneſs in others, may we likewiſe partake of the ſame mercy for our preſent and eternal comfort. *Amen.*

Let us Pray

PARDON, O Lord we beſeech thee, the ſins of thy people, that by thy goodneſs we may be delivered from thoſe bonds in which we have been engaged by our own weakneſs; through our Lord Jeſus Chriſt, thy Son.

If the Sundays *after* Whitſuntide *be more than twenty-four, what are wanting muſt be here ſupplied from the* Sundays *after* Epiphany. *See* Vol. XIII. *p.* 178, 187, 195, 202.

Twenty-Fourth Sunday after Pentecost.

Gospel, Mat. xxiv. 15, 35.

IN the beginning of this Gospel Christ foretels the destruction of Jerusalem; *and giving his Disciples a sign of its approaching ruin, he says it should be when they should observe* the abomination of desolation standing in the holy place, *for that then its ruin was near. Hence let us make it our prayer this day, that God would deliver us from all kinds of profanation, that we may never see in ourselves this sign of God's anger, and our own ruin.*

Let us Pray.

O GOD who didst give this for a sign of the number of the *Jews* sins being filled up, and of thy severest judgments being ready to break out upon them, to wit, *The Profanation of the Temple*, Mercifully now hear our prayers, and deliver us, we beseech thee, from all profaneness, that so we may be never so unhappy as to see in ourselves the evident marks of thy displeasure, and the signs of our approaching ruin.

The caſe is very plain, there is nothing holy, but what has a particular regard to thee, by a participation of the holineſs in being conſecrated to thy ſervice, or ſanctified by thy mercies: And hence O God, we muſt own there is no profaning any thing that is holy but with a particular contempt of thee, ſuch a contempt as carries with it a blackneſs above the guilt of ordinary ſins, and is not, like theſe, the argument of human frailty, but of a ſoul that has loſt the fear of God, and is given up to a reprobate ſenſe: And who then can wonder that where theſe ſins appear there is an evidence of thy particular diſpleaſure, and of thy approaching judgments?

Wherefore we moſt earneſtly beſeech thee, O Lord, amidſt all our infirmities to preſerve us from all that is profane, and give us a particular jealouſly of every thing that can be ſuſpected of this guilt.

And in the firſt place, ſince thy name, O God, is holy, grant us that true reſpect for it as is due, ſo as never to uſe it but with a becoming reverence, and in ſuch a manner as thou mayeſt be glorified in it. R. *Grant this, O Lord, we beſeech thee.*

Hence, O Lord, we beſeech thee to give us that reſpectful watchfulneſs upon our lips as to preſerve us from all irreverence

to thy Holy Name, and, mercifully deliver us from all kinds of profanation of it, whether by curſing, ſwearing, imperfect oaths, or by taking thy name in vain. R. *From all theſe profanations of thy Holy Name deliver us, O Lord.*

Deliver us, O Lord, we beſeech thee, and grant we may never do it, either in a paſſion, or heedleſly, or through any ill cuſtom. R. *Deliver us, O Lord.*

The day thou haſt ſet apart for thy ſervice and worſhip is holy, and thou haſt given us an expreſs command to ſanctify it. Grant therefore we may obſerve it, according to thy precept, O Lord. and keep it a *Sabbath* holy to thee in ſuch exerciſes as may be for thy glory and for fitting our ſouls for an eternal *Sabbath* in heaven. R. *Grant this, O Lord. we beſeech thee.*

Hence, O Lord, we beſeech thee, to render us by thy grace ſo watchful over all our ways, as carefully to avoid all whatever it may be, by which this day can be profaned or abuſed, whether by ſloth or ſleep, or idle converſation, vain employments, ſcandalous diverſions, or unneceſſary work. R. *From all theſe profanations and abuſes of this day, which by thy command ought to be kept holy, deliver us, O Lord.*

Deliver us, O Lord, we beſeech thee, and grant we may never do it, either through diſreſpect, careleſsneſs, ill cuſtom, or moved to it by the authority or example of others. R. *Deliver us, O Lord,*

The places that are ſet apart for thy ſervice and worſhip are holy: Grant therefore that at all times our behaviour in them may be attended with ſuch ſeriouſneſs, gravity and reverence, as becomes thy ſacred preſence; and that we may ſo ſeek, ſerve and adore thee in ſpirit and truth, as to engage thy mercy to us and pay thee the homage that is due from us thy creatures. R. *Grant this, O Lord, we beſeech thee.*

Hence, O Lord, we beſeech thee, to ſtrike our ſouls with ſuch a ſacred awe of thy preſence, as often as we come into theſe places of worſhip, as to prevent in us all manner of profanations and abuſes whether by idle gazing, diſreſpectful converſation, indecent behaviour, unbecoming lightneſs, or any other way diſedifying to our neighbour, or diſpleaſing to thee our God. R. *From all theſe profanations and abuſes of places ſacred to thy ſervice, deliver us, O Lord.*

Deliver us, O Lord, we beſeech thee, from all thoſe ways by which careleſneſs, indevotion, vanity, a ſenſual or worldly

ſpirit is wont to abuſe the places of thy worſhip. R. *Deliver us, O Lord.*

The book of the Goſpels, and of other parts of thy ſacred word, is holy: Grant therefore we may have a due regard to to this holy volume as to what is divine, that we may never read it but with a due reſpect, and venerate the truths it delivers as the rule of ſalvation and way to eternal life. R. *Grant this, O Lord, we beſeech thee.*

Hence, O Lord, we beſeech thee to grant us that pious guard upon our lips as never to profane thy ſacred word by making it the ſubject of our jeſts, raillery, or light entertainments: Give us alſo a like guard upon our thoughts, as never to allow them any liberty prejudicial to the authority of what it delivers: And a much ſtricter guard grant we may keep upon our imagination and judgments, as never to corrupt the truths of thy word by our own falſe lights, preſuming philoſophy, or miſtaken gloſſes. R. *From all theſe profanations and abuſes of thy ſacred word, which is the fountain of living water, and food of life, deliver us, O Lord.*

Deliver us, O Lord, we beſeech thee, and grant we may never fall under any of this manifold guilt, either through diſbelief,

diſreſpect, raſhneſs or profaneneſs. R. *deliver us, O Lord.*

Jeſus is above all holy; his faith and myſteries are holy, the religion by which he is ſerved and worſhipped is holy: Grant therefore, O Lord, we may have in our hearts a true reverence for theſe as the neceſſary means of ſalvation, and that as often as we mention them with our lips, it may be always with that reſpect as to diſcover the ſolidity of that faith on which it is grounded. R. *Grant this, O Lord, we beſeech thee.*

Hence, O Lord, we beſeech thee by thy grace, ſo to confirm us, that we may never ſhew favour to any one glance or thought prejudicial to thy faith or religion. And as for all kind of profane words, or atheiſtical diſcourſe, or irreligious jeſts, that we may abhor them, both in ourſelves and others, as the moſt deteſtable of all vices. R. *From all theſe profanations and abuſes of thy holy faith and religion, deliver us, O Lord.*

Deliver us, O Lord, we beſeech thee, and grant we may never fall under this guilt, as with chriſtian lips to betray chriſtianity, or even encourage, countenance or join with ſuch company as make it the exerciſe of their wit, and ſubject

of their entertainment, to laugh at all that is ſacred and trample the mercies of God under their feet. R. *Deliver us, O Lord.*

From theſe, O God, and all other kinds of irreligion and profaneneſs, may thy mercy deliver us. For what can we expect when ſuch vile, blind, ſinful worms begin thus to ſtrike at heaven, and with their impious breath undermine that which was purchaſed with the blood of Jeſus, and eſtabliſhed by the blood of ſo many thouſand martyrs? this is certain the abomination of deſolation, and not the forerunner only, but in itſelf the greateſt of judgments.

Wherefore, O moſt gracious Lord, we beſeech thee in thy mercy to pardon whatever part we have had in this wickedneſs, and now ſo to ſtrengthen us by thy grace, that we may never more relapſe in this guilt, that we may never make a jeſt at the expence of religion, nor be pleaſed with ſuch company whoſe diverſion is in being profane.

Hear us, moſt merciful Father, and deliver not only us, but all that belongs to us, from this abomination, and reſcue the chriſtian world from this ſhameful wickedneſs. No wonder at thy judgments, when ſo much of this deteſtable liberty, of theſe bold attempts againſt heaven, are tolerated among the profeſſors of thy name. Remove

from us, O God, these crying sins, that thy judgments likewise may be taken from us, and may we no more partake of any profanation, no, not so much as once taking thy name in vain by an idle exclamation. *Amen.*

Let us Pray.

RAISE up, O Lord, we beseech thee, the hearts of thy faithful, that being more zealous in all that is good, they may find the greater effects of thy goodness, through our Lord Jesus Christ.

ON THE FESTIVALS.

St. Barnaby, June 11.

THIS being the day of St. Barnaby, *who being chosen by the Apostles, was joined with* St. Paul, *to go and preach the Gospel to the Gentiles, and having faithfully laboured in the vineyard, was at length crowned with martyrdom. Hence*

Let us Pray,

O GOD, receive our thanks, we beſeech thee, for all thy graces poured forth on this thy ſervant; and mercifully grant that what we honour in him, it may be our daily endeavour to imitate, ſo to become more acceptable to thee.

It is a great character, thou haſt given of him, in thy holy word, where he is declared, *A good man and full of the Holy Ghoſt.* O God! When ſhall we come to deſerve this character! We can admire it in him, and ſend forth ſome paſſing ſighs, to expreſs our great diſtance from it. But when ſhall we be ſo far in earneſt as to labour, without ceaſing, in removing all obſtacles, and preparing our hearts for becoming the fixt abode of the Spirit of life.

We know, as long as the ſpirit of the world governs in us, and has the direction of our lives, we cannot be truly good, neither can the Holy Ghoſt abide in us.

We know as long as ſelf-love governs in us, and our own will has the direction of our lives, we cannot be truly good, neither can the Holy Ghoſt abide in us.

What then is it we do! We talk of being good, and ſend up ſome faint wiſhes, in praying to be ſo: But what is it we do to-

wards it! Can we be good, whilſt the love of the world, and of our own will has ſo much command within us? And what is it we do for delivering ourſelves from this great diſorder? We are every day yielding to it, and thus give it ſtrength, and can this be the way to be delivered from it!

O Father of all goodneſs, be merciful to us, and pardon this our inſincerity, our ill management and indiſcretion, and now give us grace both to be confounded at our ill method, and likewiſe effectually to change it.

Give us grace to make war againſt the love of the world, and of ourſelves, which hitherto has been ſo powerful in us. May we begin to ſuſpect all ſuch inclinations, and, by a ſteady reſiſtance, labour to weaken them in all their uſual attempts.

May we purſue our deſigns with courage, oppoſing ſtrength with ſtrength, and violence with violence; may we ſet the ſtrength of grace againſt nature, and ſpare no violence to make nature bend.

May we ſpur on our ſlothful and deſponding minds with the quick, lively and repeated impreſſions.

That we are not born for this world, but for God.

That the *world* and *ſelf-will* may eaſily

damn us, but it is thou only, O God, canſt ſave us.

That the criminal ſatisfactions of the *world* and *ſelf-will* are only for a few moments. A preſent bitterneſs is generally mixt with them and eternal torments follow cloſe upon them.

That however difficult it be to nature, to be checked in its inclinations, yet the difficulty cannot laſt long; and ſhort as it is, has preſent comforts to encourage it, and eternal recompence waiting to crown it.

That it is madneſs for us, who find it ſo hard to ſuffer, to prepare for ourſelves everlaſting ſuffering.

Theſe, O God, are truths, which thou haſt taught us, and we beſeech thee, that they may ever preſs, as with a weight upon our ſouls, both as a conſtant reproach of our diſorders, and a ſpur to ſet us forward in the way of the Goſpel,

It is this grace, O God, we deſire, that we may no longer be led along by that ſpirit of corruption, which is within us; but having brought this into ſubjection, may be prepared for that better ſpirit, which filled and conducted the Apoſtles, and is the only ſpirit, by which we can become truly good, and be led on in the way of ſalvation.

Come therefore, O Bleſſed God, and help us on this day, that now we may be in ear-

neſt in this great work of eternity; that we may no longer be under the government of ſelf-love or the world, while we pretend to ſeek and ſerve thee our God! but that reſiſting all ſuch inclinations, we may break their force, and put ourſelves under the conduct of thy Holy Spirit which alone can guide us ſafe to thee.

Let us Pray.

O GOD, who affordeſt us matter of joy, in the merits and interceſſion of thy bleſſed Apoſtle St. *Barnaby:* Mercifully grant, that we, who by him petition for thy favours, may by the gift of thy holy grace obtain what we aſk. Through our Lord Jeſus Chriſt thy Son.

NATIVITY OF ST. JOHN BAPTIST JUNE 24.

THIS being the day of St. John Baptiſt, *the forerunner of our Lord, who was ſent to prepare his way before him: Let us make it our petition, this day, that according to the example and proceedings of St.* John, *we may prepare the way of our Lord in our ſouls.*

Let us Pray.

O GOD, who, by the appointment of thy holy church, doeſt, in this feſtival, provide us with a yearly memorial of this thy ſervant; mercifully grant, we may not paſs it over in ceremony only, but ſo effectually perform what we are taught by it, that it may be to us the preparation of our ſouls, for receiving Jeſus.

For this end, we beſeech thee, O God, to open our eyes and our hearts, that ſeeing this great Saint retiring out of the world into a deſert, we may in earneſt conſider, how far it is neceſſary for us to ſeek a kind of ſolitude, and withdraw from the world.

We confeſs, O God, we have great reaſon to conſider it, becauſe of the great injury the world does us, as to all, that is ſpiritual, and of the multiplicity of ſins, it occaſions in us.

Infinite, O Merciful Lord, are the diſorders cauſed in us, by loving and converſing too much with the world,

It is by loving and converſing with the world, we grow in love with what is vainly and worldly. R. *We confeſs it, O God.*

It is by converſing with the world, we are taught to admire the ways of the world. R. *We confeſs it, O God.*

It is by converſing with the world, our paſſions are ſtrengthened, our infirmities increaſe, and ſelf-love is improved in us. R. *We confeſs it, O God.*

It is by converſing with the world, we are encouraged to deſpiſe diſcipline, and to run into many diſorders. R. *We confeſs it, O God.*

It is by converſing with the world, the concern of eternity is leſſened in us, and the rules of the Goſpel loſe their authority with us. R. *We confeſs it, O God.*

And as for the number of ſins, by which our ſouls are polluted, by converſing with the world, theſe are without number; and their guilt is ſuch, as muſt increaſe the terror of death, and the weight of our judgment. R. *We confeſs it, O God.*

And why is it then, we have ſo much to do with the world? The world, which is the ſnare of our ſouls, the ſchool of ſatan, the encourager of vice, the enemy of innocence, the theatre of ſin, and highway to hell! Why is it, that we, who are created for eternity, have ſo much to do with a malicious and diſtructive world!

O God! This is our great misfortune, to admire that, which above all things, we ought to fear; and to seek there our satisfaction, where we have reason to expect our eternal ruin. This is our misery, and we confess it to thee, our God, because seeing misery in ourselves, we see no help, but in thee.

Hear us therefore, we beseech thee, crying out to thee, and have compassion on us; help us against ourselves, and let the power of thy grace overcome in us that corruption, which is the root of all our evil.

Help us in discerning that part of the world, to which necessity or charity obliges us, and that, which our corruption pretends to be necessary; and having made this distinction, let it be the effect of thy mercy to us, so to observe the division in our lives, as to renounce all that, which has nothing, but our own wicked or perverse inclinations to plead for it.

Give ear to us, O God, in this point, because of the great difficulty we have from our own corruption, and which we can never hope to overcome, but by thy grace. Let thy grace therefore enable us, and make that easy, which nature makes hard; and through thy heavenly assistance, let

nothing ſeem hard to us, which is for gaining eternity.

We ſhall ſoon be ſummoned out of this life, and then, whether willing or no, we muſt leave, we muſt be torn from all, whatever is now ſo inviting and dear to us. Ah, Bleſſed Lord! That we could now be ſo wiſe, as voluntarily and freely to quit all that, which is diſpleaſing to thee, and which, if not renounced, muſt prove an everlaſting rack to our ſouls, will divide us eternally from Jeſus, and put us under an impoſſibility of ever more preparing for him.

Ah, Bleſſed Jeſus! Be merciful to us, and teach us this wiſdom: Teach us to prepare our ſouls for thee, and never more ſuffer us to be ſo unhappy, as to let the love of the world exclude thee from our hearts.

May we now learn to fly the world, and in retirement, as much as may be, ſeek to prepare our hearts. May we ſee, how much time we may cut off from unprofitable company; how much from unneceſſary ſleep; how much from idleneſs; how much from the impertinency of buſineſs, and thus by good management, endeavour to ſpare ſome hours for ſeeking thee, our God.

All our time is thy gift, and it is hard we can find ſo little for thee. Our one

neceſſary buſineſs, is the ſalvation of our ſouls, and it is hard, that finding time for all manner of trifling concerns, we ſhould find none for this. All other affairs will profit us nothing, if we miſcarry in this; and it is hard, that knowing how to employ our thoughts and our time in all other buſineſs, we know not what to do in this.

Theſe, O God, are great misfortunes, and it is the ſenſe of theſe makes us turn to thee for remedy. Theſe oblige us to petition for thy help, that by thy powerful grace, our diſtempered hearts may be cured, that we may find comfort in ſeeking thee, more than in following the world? that we may know, how to employ our thoughts in retirement; that we may find a reliſh in the exerciſes of the ſoul; that it may be our comfort to labour in overcoming ourſelves, and diſengaging our hearts from the love of all, that is prejudicial to our eternal concern.

This mercy, O God, we aſk of thee, becauſe we are abſolutely convinced, that we can no otherwiſe prepare our ſouls for becoming the abode of our Redeemer.

For carrying on this work, we beg, that the voice and preaching of the holy Baptiſt may ſound daily in our hearts and ears; that we may hear him calling upon

all to *do penance, to bring forth worthy fruits of penance, and to fly from the wrath to come..*

Hence, O Bleſſed Lord, may we every day remember, what our ſins have been; may we conſider, what humiliations are neceſſary after ſuch provocations; whether ſuch offenders ought to be gratified in all their inclinations; or whether it be not juſt, they ſhould be puniſhed for their crimes. May we conſider, what puniſhment is due to ſuch crimes, as ours have been; both for overcoming our corruption, preventing relapſes, and making ſome atonement to thee, our God, for the deteſtable inſolence, by which we have ſo often deſpiſed thy holy law, and rebelled againſt thee.

This, O Bleſſed God, may we every day conſider; and do thou, O God, we beſeech thee, ſtrike it with ſuch an impreſſion on our hearts, that we may live, the remainder of our days, according to that Spirit, which the Holy Baptiſt recommends, in doing penance for our ſins, and being ever careful in bringing forth worthy fruits of penance.

By this Spirit, O God of mercy and juſtice, may we be directed in our clothes, at our table, in our leiſure hours, in our ſleep, in our converſation, in our money, in the government of our ſenſes, and of all the inclinations, affections and deſires of our ſouls.

May the law of penance extend to the whole management of our lives; and if many liberties and ſatisfactions are by this means retrenched, may we ſtill go on, and always check the complaints of uneaſy nature, by pleading, that ſuch liberties belong not to ſuch offenders, that juſtice will not allow criminals to be courted; and that nature muſt ſuffer the conſequence of her own ſins, and bear the burthen ſhe has brought upon herſelf: That where juſtice calls for puniſhment, it muſt be injuſtice to live in ſoftneſs and eaſe: And thus may we ever go on following the advice of the Baptiſt, and preparing the ways of our Lord.

Let us Pray.

O God, who haſt made this day honourable to us by the birth of St. *John*; grant to thy people the grace of ſpiritual joys; and direct the minds of all the faithful in the way of eternal ſalvation. Through our Lord Jeſus Chriſt, thy Son.

SS. Peter and Paul, June 29

THIS being the day of the two great Apoſtles, St. Peter *and St.* Paul, *who were called by Chriſt, and choſen to carry his name to Jews and Gentiles, and by a great power, to overthrow the kingdom of Satan, in the converſion of many people and nations to the chriſtian faith; hence accordingly, raiſing our minds to heaven,*

Let us Pray.

TO thee, O God, be eternal praiſe and thankſgiving, for all thy mercies to the world, by the miniſtry of theſe thy ſervants, in laying the foundation of thy church, in reſcuing ſo many ſouls out of the power of darkneſs, and putting them in the way of life eternal.

May heaven and earth join in one choir, and ſing an hymn of glory to thy name, for theſe effects of thy goodneſs to us Gentiles, who were then a blind, wretched, unhappy people, giving the glory of thee our Creator, to the work of our own hands, and walking on without concern, in all the vile ways of our own corruption; but by theſe thy ſervants were brought to the knowledge of thee our God, and of Chriſt Jeſus, whom thou

hadſt ſent, our only Redeemer and Mediator, bleſſed for evermore.

By the miniſtry of theſe, by their preaching and miracles, by their perſecution and ſufferings, by their impriſonment and bonds, by their lives and blood, which they gave in teſtimony of Chriſt and his truths, was the Roman city ſanctified to God, and the faithful there taught to ſurrender their lives a ſacrifice to Chriſt.

By the ſame and others ſent by them, many other nations received the faith, and renouncing their idolatry, were brought to the worſhip of thee, the only true and living God; and we alſo being reached by the ſame mercy, amongſt many others, were reſcued from our native darkneſs, from idolatry and blindneſs, from vice and ignorance, and from all the abominations of unbelievers, and at the ſame time grafted into the body of thy church, there to be inſtructed in the truths of ſalvation, to be guided by thy Spirit, and to be fed with the bread of life.

Thus, O God, we, who were not thy people, became thy people, were taken into thy inheritance, and made heirs of heaven, and co-heirs with Chriſt. For which mercy, O Father of goodneſs, we bow down and bleſs thy name, we praiſe and magnify thee, and with all humility beſeech thee to perfect in us this great work; that we, who inherit

the bleſſings beſtowed on our forefathers, may bring forth the fruit expected from them, abounding in all good works, and with an induſtrious labour ſtudying to live to the edification of our neighbour, and to thy eternal glory.

In order to this, we humbly beg thy grace, O God, that on this day of thy chief Apoſtles, we may partake of ſome degrees, at leaſt, of that grace, which makes Apoſtles, and without which, none can be the true Diſciples of Jeſus.

Give us grace, O God, in all things to enquire, what is thy holy will in us, that whatever our corruption be, we may have ſtrength to ſtand againſt it, and not follow ourſelves, but follow thee, R. *Give us Grace, O God, in this to walk by the Spirit of thy Apoſtles.*

Give us grace, O God, to withſtand all the violence of our paſſions, of whatever kind they be, and amidſt all their ſuggeſtions, ſtill to enquire, what is the will of Jeſus in us. R. *Give us grace, O God, in this to walk by the Spirit of thy Apoſtles.*

Give us grace, O God, to reſiſt all natural affections, which carry us out of the way of the Goſpel: that ſo in all things, we may be led by no other voice but that of Jeſus. R.

Give

Give us grace, O God, in this to walk by the Spirit of thy Apoſtles.

Give us grace, O God, to ſtudy the Goſpel of Jeſus, and ever to carry it in our hearts; that amidſt the infinite and endleſs temptations, to which we are expoſed, we may follow no other law but of that of Jeſus. R. *Give us grace, O God, in this to walk by the Spirit of thy Apoſtles.*

Hear us, O Bleſſed God, in theſe particulars, and mercifully grant our petitions, becauſe all our profeſſion, of being Diſciples of Chriſt, will be vain, except we obtain his grace, of living by the Spirit of a Diſciple.

We ſee, how great an abſurdity and mockery it is, to profeſs the Goſpel, and not to live according to the Goſpel; to profeſs a faith in Chriſt, and to live on in a method, quite contrary to what Chriſt teaches; and therefore, O God, under the ſenſe of this reproach, we turn to thee with all our ſouls, and with all humility beſeech thee to have compaſſion on us, under all our weakneſs, and by thy holy grace, to change in us, whatever is contrary to the profeſſion we make, of being thy Diſciples.

Deſtroy in us, we beſeech thee, the Spirit of the world which thou, O Jeſus, haſt declared to be an enemy to thee, and which

therefore ought to have no part in the government of thy Diſciples. R. *Amen.*

Deſtroy in us the ſpirit of pride, paſſion and ſelf-will, becauſe thou, O Jeſus, haſt commanded us to deny all theſe, and therefore they ought to have no part in the government of thy Diſciples. R. *Amen.*

Deſtroy in us all that is carnal, ſenſual and extravagant; becauſe all this warring againſt the Spirit, ought to have no part in the government of thy Diſciples. R. *Amen.*

Deſtroy in us whatever there is of uncharitableneſs, hatred, malice, ill-will or contention; becauſe having no part in the kingdom of heaven, ought to have no part in the government of thy Diſciples. R. *Amen.*

Reform us, O God, we beſeech thee, in theſe and all other particulars, where corruption has hitherto prevailed in us: Let thy grace help us to change our method; may we now from this moment begin with our beſt endeavours, and never ceaſe endeavouring, as long as we find corruption left within us.

Give thou a bleſſing to what we do, as thou didſt to the labours of theſe thy Apoſtles; and may we find the fruit daily encreaſing in us; in being more zealous in all duties, more reſolute in reſiſting evil, and more ſolicitous in overcoming the world and ourſelves; that ſo not only in name, but in

ſpirit and truth we may become thy Diſciples.

And not only to us, but to thy whole church, O Lord, give a bleſſing. Be thou the light and guide of all its paſtors, that they may feed the flock, be watchful againſt vice and errour, and both by word and example lead all under their charge into the way of ſalvation. Let thy grace likewiſe reach the flock in its ſeveral degrees, and guide their feet in the ways of peace; open their eyes, to be ſenſible of all their evils, and give them ſtrength to overcome them, that joining a virtuous life with a holy faith, they may in thy eternal inheritance find the comfort and recompence of all their labours.

To thy mercy likewiſe we recommend all thoſe people and nations, who ſtill lie under the blindneſs of infidelity. Thoſe alſo, who are deluded by errour, or ſeparated from the unity of thy church, by ſchiſm. Have mercy upon all theſe, we beſeech thee, and raiſe up ſuch apoſtolic ſpirits, by which they may be led into all truth. Bleſs and protect all ſuch, as labour amongſt them, and may thy Holy Spirit ſo attend them, that they may ſee the fruit of their labours, in the good of their neighbours, and in the glory of thy name.

Let us Pray.

O GOD, who haſt conſecrated this day by the martyrdom of thy Apoſtles *Peter* and *Paul;* grant to thy church, that it may in all things follow their inſtructions, by whom it received the faith. Through our Lord Jeſus Chriſt, thy Son.

COMMEMORATION OF ST. PAUL, JUNE 30.

THIS being a day appointed by the church for the grateful memorial of that great Apoſtle St. Paul, *accordingly.*

Let us Pray.

O GOD, who haſt been pleaſed to ſhew the wonders of thy power and mercy in this great Apoſtle; vouchſafe to receive the homage of thy church, and of us thy ſervants, which we now pay thee, in acknowledgement of theſe ſingular privileges, by which he was raiſed from a veſſel of diſhonour and perſecutor, to become a founder of thy church, and to carry thy name amongſt the Gentiles.

For the light he brought amongſt the Gentiles. R. *We bow down, adore, and praiſe thee, O God.*

For the converſion of ſo many people to the faith of Chriſt. R. *We bow down, adore, and praiſe thee, O God.*

For his wonderful courage and zeal in preaching thy Holy Name. R. *We bow down, adore, and praiſe thee, O God.*

For the ſaving inſtructions he has given to all believers. R. *We bow down, adore, and praiſe thee, O God.*

For his wonderful patience under all manner of perſecution. R. *We bow down, adore, and praiſe thee, O God.*

For his wonderful humility under ſo many ſingular privileges of thy favour. R. *We bow down, adore, and praiſe thee, O God.*

For laying down his life, in teſtimony of thy truth. R. *We bow down, adore, and praiſe thee, O God.*

For all thy bleſſings, favours and graces, by which this thy ſervant was thus raiſed above human weakneſs, and prepared for that great work, to which thou waſt pleaſed to call him. R. *We bow down, adore, and praiſe thee, O God.*

Praiſe, glory, adoration and thankſgiving be to thee, O Father of infinite goodneſs,

who haſt thus manifeſted thy mercy in this Apoſtle, and by him to the whole church, and to the faithful of all ages. For this, O God, may all generations bleſs thy Holy Name, and may the fruit of all his labours appear to thy glory, to the end of the world.

But while we give thee, O God, the glory of this ſolemnity, may thy grace ſo prepare our hearts, that we may find the benefit of it, both for our preſent and future comfort.

For this end, we beſeech thee, that we may ſo admire this Apoſtle, as to have his example and doctrine, every day, before our eyes, for the direction and perpetual government of our lives.

May we learn from him, to eſteem all things as dung, that we may gain Chriſt R. *Amen.*

May we learn from him, to love thee, our God, and with ſuch conſtancy, that nothing may be able to ſeparate us from that love of thee, which is in Chriſt Jeſus. R. *Amen.*

May we learn from him, patience in all tribulation, ſo as to be ever prepared to ſuffer whatever is thy Holy Will, and find comfort in our ſuffering. R. *Amen.*

May we learn from him humility and

Peace; ſo as to eſteem ourſelves the leaſt of all; doing nothing through ſtrife or vain glory; but ſtill eſteeming others better than ourſelves. R. *Amen.*

May we learn from him, to put off the old man, with his acts, and become a new creature in Chriſt Jeſus. R. *Amen.*

May we learn from him, to put on Chriſt, and ſo to live by his ſpirit, that the life of Chriſt may be manifeſted in us. R. *Amen.*

May we learn of him, to deſire to be diſſolved, and be with Chriſt. R. *Amen.*

Hear us, O God, in theſe our petitions, and now on this day of thy Apoſtle, may we learn theſe leſſons, which he has taught us. Grant us ſome portion of his Holy Spirit, that we may renounce ſo much of ourſelves, and to let his better principles take place in the government of our lives.

Little will it profit us to honour thy Apoſtles, if we only obſerve their days, and follow not their inſtructions; if we only admire holineſs in them, and labour not to obtain it in ourſelves. O God! What will this come to, but to our heavier judgment! Be merciful therefore to us, we beſeech thee, and now let thy grace make ſuch laſting impreſſions in our ſouls, that we may conſider our corruption, and

make war againſt it, ſo fight, not as beating the air, but keep under our bodies, and bring them into ſubjection, that ſo we be not reprobates.

Hear us, O God, though ſinners; and if we are unworthy, hear this thy Apoſtle, whoſe charity cannot fail, in deſiring the good of the faithful; hear him praying for us, and grant, through the merits of thy only Son, that we may be followers of him, evenas he was of Chriſt. *Amen*

Let us Pray.

O God, who by the preaching of the holy Apoſtle St. *Paul*, haſt taught the people of the Gentiles; grant, we beſeech thee, that we, who celebrate his martyrdom, may in thy favour find the effects of his interceſſion. Through our Lord Jeſus Chriſt, thy Son.

VISITATION OF THE VIRGIN MARY, JULY 2.

THIS being the Day, when the Bleſſed Virgin went in haſte to the hill country to viſit Elizabeth, *the mother of St.* John Baptiſt, *and was no ſooner come into the houſe, but* Elizabeth *was filled with the Holy Ghoſt, and the infant leaped in her womb: Hence*

Let us Pray.

TO thee, O Eternal Father, we give the honour of this feſtival, whoſe glory is exalted in the mercies beſtowed on thy ſervant. Wonderful are thoſe, which appear in the Bleſſed Virgin, for which ſhe is honourable and bleſſed in all generationsl ; but ſince all, that is bleſſed in her, are thy gifts, and the diſpenſation of thy bounty, it is thou alone art to be glorified, and we do not honour her, but by coufeſſing the exceſs of thy goodneſs and mercies to her.

For all ſuch thy mercies therefore, we now bow down, adore and glorify thee, the fountain of all goodneſs, from whom flows every good and perfect gift: To thee be praiſe, and glory, and benediction for ever. May all generations ſing forth thy praiſe, and ſtill increaſe in their homage of adoration and thankſgiving, in proportion to the excellency of thy bleſſings, which they ſee wonderful and honourable in thy ſervants.

But while we are ſolicitous to ſatisfy this duty of juſtice, in honouring what is honourable, may thy grace raiſe another ſolici-

tude in us, of endeavouring to learn from thoſe, who by thy gifts are made a pattern and example to us.

And this day, O God, may we learn from the Bleſſed Virgin, how to reform and regulate our converſation and viſits.

She underſtood it to be thy will, that ſhe ſhould go and viſit *Elizabeth*, and therefore ſhe went, and even went in haſte, notwithſtanding the difficulties of the way, through a mountainous county. O God, be merciful to us, and give us grace this day, to make this our rule.

May it be our conſtant rule, whatever viſits are propoſed, ſtill to conſider, what is thy holy will. Whether it favours or forbids our going? And then, if there appears any encouragement, again to examine, which way thy will ſeems to call us? This being diſcovered, then, O God, may we imitate the Bleſſed Virgin's haſte, and ſuffer no reluctance of nature, or other diſcouragements, to be the occaſion of delay.

From this rule, O Bleſſed Lord, may it be our practice, to chuſe ſuch viſits, as have ſome charity, piety, or other Chriſtian motive to recommend them; becauſe theſe, we are aſſured, are according to thy will; and if undertaken upon this motive, cannot fail of being attended with thy bleſſing.

But then, as for ſuch viſits, as are the propoſals of a ſlothful or idle humour, or of vanity, or of lightneſs, or of dangerous curioſity, or of ſelf-love, or in favour of any extravagant, ſenſual or other ſinful inclination: As for all theſe, O God, may we learn to withſtand all ſuch propoſals, and ever chuſe, rather to be pointed at for being ſingular in this caſe, than to join in what is evil, for preventing ſuch cenſures.

For this, O God, we aſk thy grace, that we may not let inclination carry it againſt thy will, but may be reſolute in that, which thou haſt not left ſubject to any doubt, but haſt poſitively determined for us. For haſt not thou declared againſt all, that is from idleneſs pride, ſenſuality and ſelf-love? And what account then ſhall we be able to give, if we are under the conduct of thoſe evils which thou haſt forbidden? And if, having thy will evident before us, we neglect its propoſals, and inſtead of this, chuſe our own inclinations for our guide?

O God! how great muſt our unhappineſs be, if we go on in this method, and forſake the rule thou haſt given us! This cannot be the way to eternal comforts, but very eaſily may be to our eternal ruin. Help us therefore, we beſeech thee, and teach us to follow the example, this day ſet before us. May

we let no other will be our guide, but thine, and in our viſits, may we ever conſider, what it is thou approveſt.

And this, not only in the choice, but likewiſe in the manner of our converſation in them. In this alſo, may we remember this day's pattern; having ſtill before our eyes the ſingular ſanctity of the Bleſſed Virgin, who filled the houſe with benediction, where ſhe went.

O God! how much have we to reform in this point, who are ſo far from carrying a bleſſing with us, or making our viſits an advantage to thoſe we ſee, that we ſeldom make any, without their prejudice, with whom we converſe, and ſeldom return without the guilt of ſin.

How often does this come to be our caſe, in the common method of our entertainments either by flattering thoſe preſent in their paſſions and unjuſt reſentments, or by wronging the abſent in the ſeverity of groundleſs cenſures! And if we happen to eſcape theſe notorious evils; yet ſtill how often do we offend by diſſembling, and boaſting, and lying, beſides variety of other ſinful failings, which are generally mixt with our diſcourſe.

Infinite, O God, have been our failings in this point, which we now confeſs, moſt hum-

bly beſeeching thy mercy to forgive us, and begging grace to renounce theſe common methods of the world, which are attended with ſin, and now to begin another, which may be more according to the example given us this day; now to join with the Bleſſed Virgin, in a ſolicitude for doing good, where we go; and no more with the word, in letting our viſits be the the increaſe of ſin, both in ourſelves and others.

Let us Pray.

POUR forth, O Lord, we beſeech thee, upon thy ſervants, the bleſſings of thy Heavenly grace; that we, who in Chriſt's being born of the Bleſſed Virgin, have had the beginning of ſalvation, may in this ſolemnity of her viſitation find an increaſe of peace. Through the ſame Lord Jeſus Chriſt thy Son.

St. Mary Magdalen, July 22.

THIS being the Day of St Mary Magdalen, *that True Convert, that Great Penitent, received and commended by Chriſt, in the Goſpel, let us accordingly direct our Prayers.*

Let us Pray.

BLESSED be thy Name, O God, for thy ſingular mercy to this thy ſervant, who having been unhappily engaged in the depth of ſcandal and ſin, was by the power of thy goodneſs reſcued from this ſtate of miſery, and by thy holy grace ſo truly ſanctified, as to become not only a pattern of true repentance, but alſo an example of the moſt ſolid virtue and holineſs to all generations.

For this thy goodneſs we adore and praiſe and give thee thanks, confeſſing thy name to be glorious, as in the works of thy power, ſo much more in the wonders of thy mercy, that mercy, which has called upon ſinners, which has ſought ſinners, which has done and ſuffered ſo much for the ſalvation of ſinners, which has raiſed ſo many ſinners to to the glory of the ſaints, and is ſtill ſoliciting for the ſalvation of all.

For this mercy, ſo remarkably glorious on this day, we again bow down, and with all humility and gratitude, give thee the glory of what is wholly thine. And now having ſo great encouragement, we lift up both our hearts and eyes to thy throne of mercy, beſeeching thee to touch our hearts with the ſame grace, with which thou waſt pleaſed to touch the breaſt of *Magdalen*, when, moved

with repentance, ſhe came into the houſe of the Pharaſee, and threw herſelf at the feet of her Redeemer.

Hear us, O God, and ſhew this mercy to thy ſervants, that now our hearts may be filled with a horror of all our paſt iniquities; that we may be truly ſenſible of the injuſtice and deformity of ſin, and how monſtrous it is for ſuch poor worms, as we are, to have lifted ourſelves up, and rebelled againſt thee, our God, our Redeemer and our all.

Have compaſſion on us, we beſeech thee; and grant this our requeſt, becauſe we know, the converſion of ſinners muſt be the work of thy mercy; we know a ſincere repentance is thy gift, and that ſuch grief as purges the heart from ſin, muſt be thy bleſſing to us.

We know likewiſe the falſity of our nature by which we are ſtrongly inclined to put a cheat upon ourſelves; by which we ſeem often to grieve for ſin, without the leaſt truth of repentance, and frequently pretend to leave our evil ways, without leaving them.

The frequent experience we have had of this our deceitful temper, makes us fear ourſelves, and obliges us to importune thy mercy for help. Help us therefore, O God

of Mercy, and now in this great work of repentance, upon which all depends, deliver us from all miſtake; grant we may no more deceive ourſelves with what is counterfeit, cuſtomary or formal only, but let thy grace effect it in us, that our converſion be ſincere, that our hearts be turned with an abhorrence againſt all the evils, we have hitherto wrought, and this followed with ſuch a penetrating grief, as if there were no other miſery in the world, but that of our ſouls, under the ingratitude and guilt of ſin.

Soften our hearts, O God, and poſſeſs them with ſuch a grief, that we may think of nothing more, then of lamenting our misfortune; that we may repute all comforts as falſe, contemptible and vain; and contrive nothing more, than how to puniſh our folly, and amend our ways.

O God! when wilt thou give us ſuch a true ſorrow, that with penitent *Magdalen*, our eyes may become fountains of tears, to bewail our miſery, and at the feet of Jeſus to implore thy mercy for the pardon of our ſins!

Ah! my God! look upon me an unworthy ſinner, and now on this day of ſuch a convert, open my eyes that I may ſee the unhappy ſtate of my ſoul; and not only ſee

it, but likewiſe have my heart pierced with ſuch a ſolid grief for having offended thee; that without any conſideration of nature, or human reſpects, I may ſeek for Jeſus, and never depart from his ſacred feet, till by my ſighs and tears, I have found favour in his ſight, and heard thoſe words of comfort: *Go in peace, thy ſins are forgiven thee.*

But not only to me, O Lord, this grace, but to all thy faithful, who are under the guilt of ſin, grant them all, we beſeech thee, ſuch a ſenſe of their miſery, that not only with a paſſing grief, but with a true contrition, they may lament their unhappy ſtate; and never ceaſe their endeavours, till they have overcome their diſorders, and brought all that is rebellious in them, to a perfect ſubjection to thy law. Suffer not thoſe, O God, who have a faith in thee, to live on thus in rebellion againſt thee.

And this favour we moſt preſſingly aſk in behalf of thoſe unhappy ſouls, who like ſinful *Magdalen*, have given up themſelves to wickedneſs, and live either in the contempt or forgetfulneſs of thee, their God. Touch all theſe, we moſt humbly beſeech thee, with a powerful grace, and ſtrike them with a horror of their wretched and ſinful ſtate; lay all their abominations before them, and confound them with a ſight of their own deeds.

But, O God, let it be ſuch a confuſion as making them fear to go on, may oblige them to preſent reſolutions of forſaking their evil ways, and ſeeking thoſe others, by which they may purge their ſouls from the filth of ſin, and find mercy with thee, their God, who art ever calling them to mercy.

Hear us, O God, and with repenting *Magdalen*, bring all theſe ſouls to the feet of Jeſus. There may they lay open all their wounds before their heavenly phyſician, and moving him to compaſſion by their tears, obtain that grace, by which they may love him with all their hearts, and begin a new life, never more to be interrupted by any wilful ſin. *Amen.*

Let us Pray.

GRANT, O Lord, we beſeech thee, we may find help by the interceſſion of Bleſſed *Magdalen*; by whoſe prayer thou waſt prevailed on to raiſe *Lazaus* to life, after he had been four days dead. Who liveſt and reigneſt with God the Father.

St. James, July 25.

THIS being the day of St. James *the Apoſtle, brother of St.* John, *who being called by Chriſt, forthwith left his nets and father, and followed him; and having received particular arguments of Chriſt's favour, in being witneſs of his transfiguration on Mount* Thabor, *and of his agony in the garden after faithful labours in Chriſt's vineyard, at length received the crown of Martyrdom, and drank of that cup, of which Chriſt had foretold him. Hence*

Let us Pray.

O Bleſſed Jeſus, who didſt ſhew the power of thy grace in this Apoſtle, when having called upon him, and commanded him to follow thee, he immediately forſook all, and became thy Diſciple: Be merciful to us alſo, and call upon us this day to follow thee; and grant, it may have ſuch effect in our ſouls, that we may leave all, to follow in all things the direction of thy holy will, ſince it is thus only we can become thy Diſciples.

We confeſs, O God, through our corruption, we have many things to forſake, that we may become obedient to thy will; but

our greateſt difficulty is in forſaking ourſelves: and therefore, behold, O Lord, we make it our petition, this day, that thou wouldeſt vouchſafe graciouſly to hear us in this point, and give us ſuch grace, as may both direct us, how to undertake this difficult work, and likewiſe ſtrengthen us in carrying it on, and finiſhing it.

This, O Bleſſed Redeemer, we aſk of thee, becauſe having all thy commands before us, we ſee, it is the perverſeneſs and violence of our own will, which creates the great difficulty, and is the principal cauſe, why we do not readily follow, where thy holy will and commands appear evidently to call us; and till this be remedied, we ſee more likelihood of acting againſt thee, like enemies, than of following thee, like Diſciples.

Be therefore, O God, propitious to us in this one particular, and help us in overcoming our own will, and forſaking ourſelves.

And in the firſt place, O Lord, by the power of thy grace, help us in breaking the violence of our own wills, that we may learn to moderate all our deſires, and may make this our general rule, in all that is not duty; always to oppoſe our inclinations whenever they are bent with earneſtneſs upon what is propoſed. This, it is true, is a difficult

rule to nature, which is never pleaſed in being contradicted: But, O God, let all difficulties whatever thou pleaſeſt, come upon us, ſo we may prevent our miſcarrying in our great affair of eternity.

Next, O Lord, we beſeech thee, to carry us on another ſtep by thy grace; that we may have our wills ſo under command that they never murmer or complain of any thing, which thou art pleaſed to permit, either for our trial or our puniſhment: But in all things, may they be ſo entirely ſubdued, as never to expreſs any diſlike, nor appear in any thing which is contrary to thy orders: For what is ſuch diſlike, but only to ſet up *Self* againſt *God?*

Now we have begun, let duſt and aſhes ſpeak; advance us, we beſeech thee, ſtill one ſtep farther, in giving us ſuch grace, that we may be dead to our own wills; ſo that in whatever befals us, whether in the conduct of our ſouls under thy hand, or in the contradictions or other difficulties given us by the world, we may ever go on unconcerned and unmoved, enjoying a certain peace of ſpirit under thee, our God; as knowing ourſelves to be under thy government, and that it is our duty, ſtill to embrace thy will with love, and to follow thee, with interiof peace, where ever thou calleſt.

Receive theſe our petitions, O Merciful Redeemer, and be favourable to us in the grant of what we aſk; becauſe, in this, we aſk to become thy Diſciples. For it is now too long experience has taught us, that the reaſon why we do not follow thee, is becauſe our own wills are not yet ſubdued, are not yet ſufficiently mortified and dead in us.

This is the cauſe of our ſo often departing from thee, and of our falling into ſuch frequent ſins. This is the cauſe of all our contentions and diſputes, of all inward reſentments, and taking exceptions againſt our neighbour, of all our interior diſturbance, of all impatience and trouble, either with our neighbour or at ourſelves, either in affliction or at our own infirmities; our own unmortified will is at the root of all theſe; and till we obtain thy grace to overcome it, we can never be ſteady or even faithful in the profeſſion, we make of being thy Diſciples.

Hear us therefore, O Merciful Jeſus, in this ſo important point, and perfect us in that firſt leſſon thou gaveſt, of *denying ourſelves*. In this we muſt begin to be thy diſciples, and it is with the ſame practice we muſt ſtill go on, if we deſire to advance in that profeſſion: All depends, both beginning, going on and finiſhing, on the denying of ourſelves, on bringing our wills, as much as

may be, to the happy ſtate of being dead to ourſelves, and alive only to thee; of being unmoved under all manner of impreſſions, except thoſe only which come from thy Holy Will.

O God! when ſhall I be ſo happy, as to come to this ſtate; to find no other motion in my will, but what comes from thee, and to be in a manner unmoved and dead, as to every thing elſe, that endeavours to affect it; to paſs it all by as things not belonging to me, and in which I ought to have no concern! This is the ſtate I ought to deſire; and I beg of thee, O Jeſus, that by thy Holy Grace, I may be ſincere, not only in deſiring it, but alſo in my daily and even untired endeavours of coming to it.

Grant this, O God, to us all, who ſeeing our want, petition for thy help. Shew therefore thy mercy to us, O Jeſus, and on this day of thy Apoſtle, call upon us with as powerful a *Venite, come after me*, as thou didſt upon him. Call upon us, and may thy words be ſuch a forcible command upon our hearts, as to oblige us to forſake all for the love of thee: To forſake ſin, to forſake the world, to foreſake intereſt, to forſake preſent convenience and comforts, and to forſake nature, to forſake our own wills, and all that is ourſelves; ſo as never to let theſe

prevail againſt thy command, or to be our hindrance from following where thou art pleaſed to call us.

This we confeſs to be our duty, and therefore we moſt humbly pray for thy aſſiſtance. And becauſe we know our difficulties to be very many and great, hence we appeal to the bowels of thy moſt tender compaſſion; begging, we may want none of thoſe helps, which are neceſſary for us, in this our ſtate of weakneſs.

Hence, O Jeſus, may thy heavenly grace ſupply us with that help, this Apoſtle had on Mount *Thabor*, and by the lively impreſſions of thoſe promiſes, and the glorious inheritance, thou haſt provided for ſuch as leave all for thee, may we be encouraged under all the ſelf-denials, that are neceſſary for bringing us to the happy diſpoſition of a Diſciple; and hence may we learn not to fear nor decline any trouble, while we have the proſpect of a crown, to make all our ſufferings eaſy and comfortable.

Grant us likewiſe the other help of this Apoſtle, when, in the garden, being witneſs of thy agony, he was by this encouraged to deſpiſe nature with all its inclinations, and by a true conformity offer himſelf to drink of the ſame cup, which he ſaw firſt given thee.

This

This encouragement, O Lord, may we likewiſe have, and by a lively ſenſe of thy ſufferings, may we be prepared to ſuffer all that is contradicting to nature, and become thy diſciples, by reſigning our wills entirely to thee, even as thou didſt to thy eternal Father. Thus, O Jeſus, may we learn to follow thee in what thou haſt taught, not only by word, but likewiſe by example; and may we, vile ſinners, never think it much to be obliged to deny our own wills, when we ſee this undertaken by thee, who art our God, even the Word incarnate. For why ſhould not the members follow their Head?

Receive theſe our petitions, O merciful Father, for it is a confuſion to us to go on thus under the profeſſion of being thy diſciples and followers, and to find ſo very little in us that belongs to a diſciple. Have compaſſion, therefore, on us, O Jeſus, and now on this day take from us all impediments; and inſtead of that ſtrong adheſion we have to our own wills, give us grace to deſpiſe and deny our own wills, and to have that one ſolicitude of doing in all things thy holy will, for thus only can we be thy followers.

Let us pray.

BE thou, O Lord, the Sanctifier and Keeper of thy people; that under the

patronage of St *James* thy apoſtle, they may be well-pleaſing to thee in a holy converſation and faithful ſervice, through our Lord Jeſus Chriſt, thy Son.

St Ann, July 26.

THIS *being the day of St* Ann, *mother of the Bleſſed Virgin* Mary, *who brought forth this holy fruit after many years of barrenneſs, and being engaged in the ſolicitude of a family and worldly life. Hence*

Let us pray.

TO thee, O eternal Father, we render the homage of praiſe and thankſgiving for all thy mercies to this thy ſervant, in ſanctifying her amidſt the diſtracting concerns of a family and worldly life, and for all thy grace and favours by which ſhe was ſingled out of the whole world, and choſen by thee to be mother of the Bleſſed Virgin *Mary*, who brought a Saviour of the world.

For the wonders of thy grace appearing in all thy ſaints, choſen out of all ſtates and conditions, we adore thy infinite goodneſs,

the fountain of all bleſſings; and to the ſame we now appeal in our own behalf, moſt humbly beſeeching thee to have compaſſion on us, and to help us by thy grace in whatever ſtate we be.

Teach us, therefore, O merciful Lord, to ſerve thee in all circumſtances of life; and amidſt all the diſadvantages under which we lie, let not thy grace be wanting to us. Thy grace is able to turn all to good, and to make even our misfortunes ſerviceable to our eternal good.

Have regard, therefore, to us, we beſeech thee, and according to the ſeveral difficulties of our ſtate, vouchſafe mercifully to aſſiſt us with thy helping grace. Let thy grace be our light and direction, our guide and our ſtaff, our wiſdom and our comfort, our counſel and our ſtrength; let thy grace be the daily food and ſupport of our ſouls.

To thy grace may we have recourſe in time of trouble and inward diſturbance; in time of danger and weakneſs; in time of oppreſſion and fear; in time of miſcarriage, diſappointments, or loſs; in time of reproof, dejection, and of all kind of ſuffering; in time of buſineſs and leiſure; in all kind of circumſtances, O Lord, may we ſtill turn our eyes and hearts towards

thee, and with entire confidence in thy goodneſs, ſeek for protection and help from thy grace.

By thy grace, O moſt Sovereign Lord, make us faithful in ſatisfying thoſe obligation which belong to our charge. By thy grace may we become conſiderate and careful in every duty; making a conſcience of being exact and juſt in whatever our ſtate demands of us; being at all times mindful that this is thy command to us, and that to thee we muſt render an account in whatever part of our duty we are wanting, through our own fault.

Hence, O God, deliver us from all careleſsneſs and ſloth; give us ſtrength to ſtand againſt all ſolicitations of the world, of company, and of our own corruption. Let nothing be able to draw us out of the way of duty; and amidſt all invitations and inclinations, may we ſtill remember that we cannot be faithful, if we forſake our duty: That to forſake our duty, is to forſake thy commands; and what is this, but to diſobey and forſake thee, O Lord?

Grant likewiſe, O God, that by too much application to worldly buſineſs, our ſouls may not become too worldly. We are ſenſible how great a ſnare the world is; that every ſoul which converſes much with it, is

in great danger of being polluted by it, either by the love of its follies, or the too great concern for its buſineſs. Theſe are like two rapid torrents, which carry down in their ſtreams the greateſt part of mankind: The wiſe and the fooliſh, the learned and unlearned, the rich and the poor, the bond and free, are here alike borne away; nay, piety itſelf is often involved, and it is not a moderate degree of virtue is able to ſtand its ground.

This being the danger of becoming worldly, by converſing with the world, we moſt earneſtly implore the protection of thy grace for our ſecurity. That while we have buſineſs with the world, our hearts may not be enſlaved by an immoderate ſolicitude, nor yet ſo engaged with any of its follies, as to loſe that quiet and freedom of ſpirit which is neceſſary for that much greater buſineſs we have upon our hands, which is the ſalvation of our ſouls.

Hear us, O God of mercy, in this point, and graciouſly vouchſafe to preſerve us; for where ſo many periſh, we have reaſon to fear ourſelves, and to call upon thee for help. Help us therefore, O merciful Father, amidſt the great danger in which we are, and let not the world ſteal into our

hearts. Preſerve in us a due moderation as to all that belongs to temporal affairs, and let thy grace ſecure us againſt all exceſs.

For this end, O God, we beſeech thee to preſerve in our minds a juſt remembrance of eternity; and amidſt all the diſtraction of worldly concerns, may we ſtill be mindful that our much greateſt concern is to provide for eternity, and that it will profit us nothing, if we gain the whole world, and loſe our ſouls.

May we again call to mind (when our hearts are running to exceſs) the miſerable ſtate of thoſe ſouls who are now miſerable in hell, and muſt be there miſerable for all eternity. They had their time as we now have; but that time they gave to ſelf-love and the world. They were buſy and earneſt, as we now are: But either buſineſs or folly took away their hearts from God. And what now is become of all their ſolicitude and contrivance; of all their labour and ſweat; of all their honour, their preferments, their great plenty and eſtates; what of all the ſucceſs they had in the world?

What again is become of all their ſtudy and expence, who here idolized themſelves upon earth; who made it here their great

concern to gratify a ſinful carcaſe, to court its vicious inclinations, and to ſacrifice their time, their money, and their thoughts, to vanity, luxury, and intemperance; to idleneſs, ſoftneſs, and eaſe; and ſought no other happineſs, but to do their own wills, to walk in their own ways, and to pleaſe themſelves? What is become of all theſe?

They were buſy and pleaſed here upon earth, and little thought of eternity; till death ſnatched them unprepared into eternity, where they are now miſerable and wretched, racked with fury and deſpair againſt themſelves, for being ſo ſtupidly blind as to forſake God for trifles, and for humouring a few moments to neglect their only buſineſs of providing for their everlaſting ſtate.

May this ſight, O God, of their unhappineſs, be every day freſh in our minds. May it be a bridle upon our thoughts, and a check to all our immoderate inclinations, ſo as to keep our whole man within due bounds, and be a means of avoiding all thoſe evils by which ſo many others have made themſelves eternally miſerable.

For the more effectual accompliſhment of this our deſire, teach us the method of ſanctifying all our labours in our reſpective

ſtates; teach us to make our labours chriſtian.

By undertaking them in ſubmiſſion to thy holy will.

By performing them faithfully, not as men-pleaſers, or with eye-ſervice, but as the ſervants of Chriſt.

By beginning them in the name of Chriſt.

By offering them to his glory, and begging his bleſſing.

By uniting them in ſpirit with the labours of Chriſt.

By cheerfully ſubmitting to all the trouble of them, as to the puniſhment due to our ſin.

By rejoicing under the humiliation of all uneaſineſs and difficulties, becauſe Chriſt has given the example, and choſe to be humbled.

By going on with patience under every contradiction and weight, as under the croſs, which thou haſt called us to take up and bear.

In theſe ſeveral ways may we learn to diſtinguiſh our labours and lives from thoſe of the Heathens, and make all we *do* and *ſuffer* ſerviceable to eternity; which in the unbeliever and careleſs Chriſtian, is of no ſervice beyond this world.

In this way, O God, may thy grace help us; for ſo forgetful, or to confeſs the truth, ſo careleſs are we, that if we be not prevented by a Divine Aſſiſtance, we ſhall go on, as the Heathens do, without any thought above the earth, and muſt certainly periſh with the world.

Aſſiſt us, therefore, O God, and teach us to make a right uſe of all the ill circumſtances and difficulties of life; preſerve us from ſin; lead us in the way of thy commandments, and ſuffer nothing of this world to put us out of the way of ſalvation. *Amen.*

Let us pray.

O GOD, who, by thy grace, didſt prepare St *Ann* to be mother of the Bleſſed Virgin *Mary*, of whom thy only Son was born into the world; mercifully grant, that celebrating her ſolemnity, we may be helped by her prayers, through the ſame Lord, Jeſus Chriſt, thy Son.

St Martha, July 29.

AS in the *Common of Virgin no Martyr*, To which add,

Let us pray.

O Bleſſed Jeſus, who ſeeſt our life to be like that of *Martha*, ſolicitous and troubled about many things, ſhew mercy to us, we beſeech thee, as thou didſt to her, and, by thy heavenly grace, put us in mind of the one thing neceſſary; that buſy about this world, we may not neglect what belongs to the next.

Have compaſſion on us in theſe our unhappy circumſtances; and if thou ſeeſt our hearts are already engaged to exceſs, abate in us, we beſeech thee, all that is immoderate, and ſuffer not our concern for temporals to be a prejudice to what is eternal.

Make us ſenſible, O God, and may this ſenſe be ever ſtriking upon our minds, how ſhort and vain a thing this world is, and that all our ſolicitude is about things that paſs away like a ſhadow.

Make us ſenſible, O God, and may this ſenſe be ever ſtriking upon our minds, how

laſting eternity is; and that all ſolic'tude in that, is in an affair that will never end.

Hence, O God, may thy grace preſs us to be juſt, in giving to eternity as much as is due; and to this world, no more than is due. May we be ever afraid of waſting our ſpirits upon temporals, when our eternal concern ſtands in need of our care. May we tremble at the injuſtice and folly of letting this world devour all our thoughts, when the better part lies neglected, and is even in danger of being wholly loſt.

Help us, O God, in this, for we confeſs our great miſery and blindneſs; our concern is too great for what is preſent; but too little, O God, how much too little, for what is to come! Be favourable, therefore, to us, we beſeech thee, and by thy grace vouchſafe to change this our unhappy temper.

Take from us all the exceſs of ſolicitude to which we are ſubject, and grant us the ſpirit of moderation; that being careful and faithful in performing every obligation that belongs to our ſtate, we may ſtill preſerve an inward freedom of mind, ſo as not to neglect eternity, but be likewiſe careful and faithful in all that belongs to thy ſervice, and all the duties of our ſalvation.

Grant us this moderation, O Lord, that

by being too busy with the world, we may not lose eternity.

Have compassion likewise, we beseech thee, on all other worldly souls, who having their minds oppressed with too great a solicitude, are careless of the much greater concern. Look upon all these, O God, with mercy, increase their faith, and quicken their minds with a more lively sense of eternity. Help them in taking off their thoughts from this world, and let not any difficult circumstance be a snare to them. Teach them to mix prayers with their labours, and so to offer up their daily trouble and toil to thee, that their labours may be consecrated as a daily sacrifice, and be accepted by thee to their eternal comfort.

Help all solicitous and worldly souls, O God.

And powerfully draw their hearts to the great work of eternity.

Let us pray.

HEAR us, O God our salvation, that as we rejoice in the festival of blessed *Martha*, so we may improve in piety and devotion, through our Lord Jesus Christ, thy Son.

St Peter ad Vincula, Aug. 1.

AS in the *common of one martyr*: To which add,

Let us pray.

O Bleſſed God, who didſt ſhew mercy to this apoſtle, in ſending an angel, to deliver him from his chains and priſon: Grant, that this day, we may find a like effect of thy mercy, in the relief of all our misfortunes.

Particularly, O God, we beſeech thee to break all our chains; all the chains, whatever they be, which immoderately engage our hearts, and rob us of that true liberty of ſpirit, which is the neceſſary preparation of a ſoul, that deſires faithfully to ſerve thee.

Thou knoweſt, O Sovereign Creator, how great our weakneſs is, in unadviſedly running into ſnares, and letting the things of this world, with too much violence poſſeſs our hearts. Thou knoweſt how great a hinderance this is to our eternal good;

for that being thus faſtened to the earth, we are rendered almoſt incapable of raiſing our hearts to thee.

We make ſome faint attempts indeed, but ſoon find the weight of our chains. We turn our thoughts towards thee; but they are mixt with ſo much corruption and earth, that they immediately ſink down again. We have ſome glances towards heaven; but the whole ſtrength and vigour of our mind is otherwiſe employed. Thus, O God, are our ſouls clogged to the earth, and except thy mercy appears in our deliverance, we can expect nothing but a long and unhappy ſlavery.

Deliver us, therefore, O moſt gracious Lord, and this day may we find the effects of thy goodneſs towards us, in the abatement of our paſſions, in the moderation of our deſires, in the regulation of our affections, in bringing our whole inward and outward man to ſuch a Goſpel-temper, that nothing of exceſs be found in us. For till theſe become ſubject to the direction of thy holy will, we are ſtill in chains.

Help us, therefore, O merciful Lord, in this point; ſend thy holy angels to direct us, to encourage us, and to fight for us; it is a ſlavery for our ſouls, that have both reaſon and faith to govern them, to be un-

der the government of blind, brutal, and ſinful paſſions. Deliver us, O God, break all our chains, and mercifully reſtore us to that true liberty of being ſubject only to thee, and of being governed only by thy holy will.

To thy goodneſs, O bleſſed Lord, we likewiſe recommend all thoſe unhappy ſouls, who have opened their hearts to the violence of any paſſion; who are led captive by blind, immoderate, and unreaſonable deſires: All thoſe alſo, who are enſlaved by the charms of vanity or folly, or who are dragged through filth and mire, by the force of long ill habits and tyrannic cuſtom. Have mercy, O God, on all theſe; make thy heavenly light ſhine upon them, to let them ſee their unhappineſs; give them reſolution and ſtrength to break from all their evil ways, and let thy word command their chains to fall off. Have mercy on them, O God, and graciouſly vouchſafe to reſtore them to the government of reaſon and faith, and to that true liberty, which is the liberty of the children of God.

Let us pray.

O God, by whoſe favour thy bleſſed apoſtle *Peter* was delivered from his chains, and ſent away without hurt; deliver

us, we beſeech thee, from the bonds of our ſins, and mercifully defend us from all evils. Through our Lord Jeſus Chriſt, thy Son.

Transfiguration of our Lord,

August 6.

THIS *being the memorial of that day, when our Lord was transfigured on mount* Thabor, *in preſence of his three apoſtles; hence*

Let us pray.

O Bleſſed Jeſus, who waſt pleaſed to be transfigured on mount *Thabor*, there to give thy apoſtles a taſte of that heavenly glory, which is to be the reward of the juſt, and by this encouragement, to make them willing to bear their croſs, by which they were to come to that ſtate of happineſs. Shew mercy to us thy ſervants this day, and by the ſame method vouchſafe to prepare us for going on with comfort in the ſame way, which leads to the ſame happy end.

Open our hearts, we beſeech thee, by thy heavenly light, and imprint in them a lively

idea of that glorious ſtate thou haſt prepared for thoſe that ſerve thee; where ſouls ſhall be brought to the preſence of their God; where they ſhall be filled with the glory of his majeſty, be penetrated with the ſweetneſs of his adorable mercy, overflow with the tranſporting love of his goodneſs, and ſee themſelves ſo encompaſſed with unſpeakable comforts and joys on every ſide, as to be out of all danger of interruption, change, or end; but thus to be ſecured in unchangeable happineſs for ever and ever, for all eternity.

Poſſeſs us, O Lord, and penetrate our ſouls with a vigorous and quickening faith of this thy goodneſs and mercy, and love to man, and of his unſpeakable and never-ending happineſs in thee. And may this faith ſo prepare us for the trials of this life, as to think no ſuffering hard, which by thee is appointed the way to this happineſs.

Hence, O Lord, may we be prepared at all times to take up our croſs, and bear it with comfort. And whatever be the weight of it, may we ſtill remember, that the croſs is the way to the heavenly crown.

By this may we learn to ſpur on an uneaſy nature, that is unwilling to ſuffer; by this may we check its complaints: By this may we wipe away its tears, and give it cou-

rage under its burthen. By this may we oblige it to yield, and even to go on with comfort and peace. And when nature returns, ſeeming tired with its difficult lot; may we again ſet faith againſt nature, and make it hear this truth, even againſt its will, *Bonum eſt, nos hic eſſe; It is good for us to be here.* It is good for us to ſuffer; it is good for us to carry our croſs; for while this is the condition propoſed for future happineſs, what is this paſſing and momentary weight of trouble, in compariſon of that eternal weight of glory, which thou, OGod, haſt prepared for us?

With this proſpect, O moſt gracious Lord, may we go on under every weight; thus may we ſtifle all murmuring and impatience, and there find comfort, where by the world we are reputed miſerable.

To this method, I confeſs, O Jeſus, thou haſt moſt forcibly obliged me, by what I ſee in this day's myſtery. For I find now, that the glory in which thou waſt ſeen on mount *Thabor*, was due to thy ſacred body from the firſt moment of thy incarnation; for being united to thy glorious ſoul, it ought to have been glorious too. But this glory thou waſt pleaſed, by a miraculous power, to ſuſpend in thy body, till after th

ſacred paſſion, that ſo thou mighteſt be capable of becoming our ſacrifice, and of ſuffering for us.

O my ſoul! And how art thou bound here to admire the goodneſs of thy God! He works a continual miracle, that he may be capable of ſuffering for thee: And thou, on the other ſide, art deſirous he ſhould by miracle deliver or exempt thee from ſuffering. As if the ſuffering of Chriſt was only to purchaſe for thee the privilege of following the inclinations of ſelf-love, in the quiet of a preſent repoſe.

Ah, my Jeſus! I ſee here how powerful ſelf-love is in me, and how weak my faith. I ſee thee, my Redeemer and my God, a great example of ſuffering, from thy birth in the ſtable, to thy death on the croſs; I hear thee calling upon me to take up my croſs, and follow thee. I know the repeated promiſes thou haſt made to thoſe that ſuffer. And yet, though I ſee, and hear, and believe all this, yet I ſtill deſire quiet and eaſe, I avoid whatever is troubleſome, I ſeek what is agreeable to nature, I fly from ſelf-denials, and if I meet with the croſs, in any thing that is much contradicting, inſtead of taking it up, I generally become impatient, and quite out of humour, and the end is commonly vexation, dejection, or paſſion.

O my Jeſus and my God! And is this to be thy diſciple, while I follow ſelf-love and not thee! I confeſs my weakneſs and my folly, O my merciful Lord; and I now beſeech thee to work a great change in my ſoul. Weaken ſelf-love, and ſtrengthen my faith; let faith and not nature be my guide in all things, but eſpecially in what belongs to the croſs. As often as I find this, may I then remember thee, my God; may I open my eyes to thy example, and my ears to thy commands and promiſes, and all the motions of nature being ſtifled, may faith do its work, in carrying me on with thy ſpirit.

This, O God, I moſt earneſtly deſire, and therefore beg, that this may be thy bleſſing to me, on this day of thy transfiguration, to work a change in me, ſuch a change, that now from this moment, I may ſeek, above all things, to partake of thy eternal glory, and learn with cheerfulneſs to bear my croſs, which is the way in which thou haſt commanded me to ſeek it.

Let us pray.

O God, who by the teſtimony of the Fathers, in the glorious transfiguration of thy only Son, haſt confirmed the myſte

ries of faith, and in a voice from the cloud, wonderfully demonſtrated the perfect adoption of thy children; mercifully grant, that we may be co heirs of that King of Glory, and come to the participation of his happineſs. Through the ſame Lord Jeſus Chriſt, thy Son.

St Lawrence, Aug. 10.

THIS *being the day of St* Lawrence, *a holy deacon of* Rome, *who complained to his biſhop, that he went to ſuffer, without calling him to go and ſuffer with him: But after three days was put to the trial of a moſt cruel martyrdom, being laid on a gridiron, and there tormented, till by a lingering, but to him a comfortable death, he gave up his ſoul into the hands of God: Hence*

Let us pray.

WE bleſs thee, O Father of infinite goodneſs, for thy wonderful mercy to this thy ſervant, in giving him ſuch a ſpirit of his maſter, as not only to be willing to ſuffer when called to it, but even

with earneſtneſs, to deſire to ſuffer, to have a thirſt after martyrdom, and make it a matter of complaint, that his biſhop going to ſuffer, he was left behind.

This, O God, is wonderful in our eyes, who know too well the weakneſs of our nature, and the great averſion it has to ſuffering; and therefore we acknowledge and honour in this thy martyr, the greatneſs of thy bleſſings, and wonders of thy grace working in him, by which he was raiſed above nature, and ſo ſtrengthened, as to chuſe that for the love of thee, which nature abhors, and ſo carried on with that vigour, as if now he had no feeling of nature, but only of faith alone.

For this, O moſt gracious Lord, we bow down, we praiſe, adore, and magnify thy holy name; for that in ſuch weak veſſels of unhappy clay, thou art pleaſed to manifeſt the wonders of thy power; and as thou confirmeſt our faith, ſo likewiſe thou ſtrengtheneſt our hope; whilſt in the ſuffering of the martyrs we ſee, how much we, who can do nothing of ourſelves, may be able to do through thee.

For if we aſk of this bleſſed martyr, how he could bear the ſight of thoſe inſtruments, which barbarous fury had prepared to tor ment him? How he could ſuffer his torn

fleſh to be conſumed on a ſlow fire? How he could rejoice, and even praiſe God, amidſt theſe lingering torments? If we aſk theſe queſtions of him, he will anſwer: God was my ſtrength and my hope; it was he, who ſupported me in the day of battle. I put my truſt in the name of our Lord, and therefore did not fear what man could do to me.

Thus, O God, art thou glorified in thy ſaints, and we are both comforted and encouraged in hope. Wherefore, upon this encouragement, we put up our petitions to thee, beſeeching thee to have compaſſion on us poor, infirm creatures.

For, behold, O Lord, we confeſs our infirmity before thee: We know it is our duty to ſuffer; thou haſt called us to it, and promiſed even an eternal recompence of glory to thoſe that ſuffer with patience. Thou thyſelf haſt been an example to us, and not only taught, but even ſhewed us how to ſuffer: Infinite numbers of thy ſervants have repeated over to us the ſame leſſon, and their patience we honour, crowned with glory, and in teſtimony of our faith celebrate their feſtivals.

And yet, O God, how far are we from ſuffering as we ought? How very far are we from the Spirit of Chriſt, of his apoſtles

and martyrs in this one exerciſe, to which all the followers of Chriſt are called? We often think of it indeed, but come not to the practice: We often, in time of quiet, reſolve upon being patient, and upon the firſt trial, become impatient; we are ſurpriſed in paſſion, we fret and vex within ourſelves, we expreſs our reſentments, and how often with the exaggeration of great injuſtice, and to the ſcandal of thoſe againſt whom we are provoked?

As ſoon as peace returns, we ſee our exceſs, we are then troubled, our impatience is turned againſt ourſelves, and one fault is reproved with another; ſo that becoming more uneaſy, we are not capable of bearing any contradiction, but with greater impatience. Thus indiſcreetly, O God, do we often manage our ſpiritual affairs, as even to grow worſe in our way of amendment, and to make our remedy the increaſe of our diſtemper. And all this for want of patience. So that while we ſo often admire the patience of the martyrs, and honour their memories with joy; yet we ſtill live on under a general impatience, and after many years complaint of our weakneſs, are ſtill ſo unhappy, as to find freſh motives for renewing our complaints.

This being our miſery, what have we to do,

do, but to fly to thee, O God, the fountain of all goodneſs, and implore thy mercy in our behalf, for the remedy of our impatience, and obtaining that ſteadineſs, which is neceſſary for preventing the ſo frequent return of our weakneſs.

Have mercy, therefore, on us, O God of martyrs, and by thy grace vouchſafe to lead us into the way of their patience. And, in the firſt place, we beſeech thee to take from us that general ſtiffneſs we have in expecting all things to be done according to our own will and liking; and now convince us, that not our will but thine, O God, ought to be the rule and meaſure of all whatever is to be dōne, both within and without us.

Grant this, O moſt gracious Lord, becauſe here, we find, is the root of all our impatience. We are willing to forget thy ſovereign and over-ruling power, by which all things both in heaven and earth are to be diſpoſed. We forget that we are ſubject to thee, and that our only buſineſs is to ſerve, in our rank, to the accompliſhment of thy holy will.

Under this forgetfulneſs and blindneſs, we ſet up ourſelves, and raſhly propoſe our own will, as the ſtanding meaſure, by which all is to be done; and when things ſucceed

not according to our expectation, then we are provoked and paſſionate, then we are ſullen or dejected, and in a ſeries of many ſinful infirmities, find the puniſhment of our injuſtice, in ſetting up our own wills inſtead of thine.

Now this being the origin of ſo many ſins; we beſeech thee to help us, in reforming this fundamental error; preſerve in our minds the ſenſe of our raſhneſs and injuſtice, in giving ſuch authority to our own wills, and reputing them ſo conſiderable; whereas, in themſelves, they are ſo perverſe and corrupt, that we have more reaſon to fear and oppoſe, than to obey them.

Make us bluſh with the confuſion of this our ill method. For what can be more a ſhame, and even a reproach to us, than for us to go ſo contrary to all that Jeſus Chriſt and his Goſpel has taught us? There we are commanded to deny ourſelves, to be poor in ſpirit, to mortify our deſires, to die to ourſelves, and not to do our own will, but the will of God in all things; becauſe this alone is holy, this alone is pure, this alone is juſt: And inſtead of this, our general buſineſs is to ſeek our own wills, and ſacrifice the whole creation, for the compaſſing our deſires.

This, O God, we confeſs to be too much

our fault; and as it is the root of all our impatience, ſo it is a ſpirit quite contrary to that of the martyrs; and therefore now, on this day, we earneſtly beg of thee, O God, to correct it in us, by leading us into the practice of what thy Goſpel teaches.

Lead us, O God, we beſeech thee, in the way of deſpiſing our own will, as being generally corrupt and contrary to thee, our Creator, and therefore moſt worthy of contempt.

Lead us in the way of not expecting things according to our own will, and conſequently of being eaſy under all contradictions and diſappointments, as being nothing more than what ought to be.

Lead us in the way of dying to our own will, by ſo mortifying our inclinations and deſires, as to be indifferent under all occurrences; deſiring nothing, and being pleaſed with every thing.

Lead us in the way of living by thy will, O God, which thou offereſt and commandeſt to be the rule of all Chriſtians. May my will be no other, but thine; and in this may I place my preſent comfort; rejoicing in all the accompliſhments of thy will, without any conſideration of my own. This, O God, is the way of patience; this is the way of the martyrs; in this way may I endea-

vour to walk, and in time of all difficulties, ſtill remember to give teſtimony of my faith in thee, which is to be ſo far à martyr, as thou ſhalt pleaſe to call me to it. Grant this, O God; it is the only bleſſing I aſk this day.

Let us pray.

GRANT us, we beſeech thee, Almighty God, to overcome the flames of all our vices; by whoſe aſſiſtance, bleſſed St *Lawrence* triumphed over the fire of his torments. Through our Lord Jeſus Chriſt, thy Son.

ST CLARE, AUGUST 12.

THIS *being the day of the holy virgin St* Clare, *who founded the religious order of poor* Clares, *and being eminent in all ſanctity, has by her example and direction, put many in the way of ſalvation. Hence*

Let us pray.

TO thee we bow down, O Father of infinite goodneſs, who by thy wonderful privileges of grace, waſt pleaſed to diſtin-

guiſh this thy ſervant, and ſet her up a light for the ſalvation of many.

Whatever we admire in her, we confeſs to be thy gifts, and the pure effects of thy mercy to her; and therefore to thee be praiſe and honour, and thankſgiving for all thy bleſſings, and in particular for thoſe by which thou didſt prepare this thy ſervant, to follow her heavenly ſpouſe, and likewiſe to become a rule to us, by which we are taught, with comfort, to renounce all the falſe comforts of the world, and by walking in the way of the croſs, to come to the poſſeſſion of the ſame heavenly ſpouſe, who by the croſs purchaſed ſalvation for us. For this thy mercy we again bow down, we humbly proſtrate ourſelves in acknowledgment of thy goodneſs, and beg, that all that is within us may bleſs thy name.

For her great example in forſaking the world, and ſeeking thee in retirement. R. *We bow down, adore, and praiſe thy name.*

For her great example, in giving all to the poor, to follow Chriſt. R. *We bow down, adore, and praiſe thy name.*

For her great example in watching, faſting, and prayer. R. *We bow down, adore, and praiſe thy name.*

For her great example, in mortifying her fleſh, that ſhe might live by the ſpirit. R.

We bow down, adore, and praiſe thy name.

For her great example, in dying to her own will, and to herſelf, that Chriſt might live in her. R. *We bow down, adore, and praiſe thy name.*

For her great example in the love of God, and counting all things as dung, ſo ſhe might gain Chriſt, and be found in him. R. *We bow down, adore, and praiſe thy name.*

For her great confidence in thee her God, in time of temptations and dangers. R. *We bow down, adore, and praiſe thy name.*

For all the miracles and great wonders of thy power, thou waſt pleaſed to work by this thy ſervant. R. *We bow down, adore, and praiſe thy name.*

For all theſe thy graces and mercies, we bow down, and in our poor way, give glory to thee, our Sovereign Lord, from whoſe pure bounty all bleſſings come. And we moſt humbly beſeech thee, that as it is thy favour to us, to give us a ſenſe of theſe graces we now acknowledge; ſo thou wouldeſt vouchſafe to enlarge our ſouls, and give us a holy thirſt after the ſame gifts, and quicken in our hearts a moſt ardent deſire of approaching to thee by the ſame ſteps, by which this thy ſervant came to the poſſeſſion of all her deſires.

Hear us, O God, calling upon thee, in

the confeſſion of our manifold weakneſs, and give us grace to become more perfect in the imitation of this great example.

Give us grace to ſeek thee, O God, as ſhe did, and with a like earneſtneſs of ſoul, to labour in overcoming all difficulties. R. *We beſeech thee hear us.*

Give us grace to go on in the practice of the ſame holy exerciſes, by which ſhe approached to thee; and, O God, may it be with the ſame ſincerity and fervour of ſpirit. R. *We beſeech thee hear us.*

Give us grace to love all manner of mortification, ſo to purify our hearts from that corruption, which at preſent is our hinderance, and keeps us at a diſtance from the example ſet before us. R. *We beſeech thee hear us.*

Give us grace to be faithful in all we have undertaken, and to eſteem all things light and comfortable, which help us on in the way of ſalvation. R. *We beſeech thee hear us.*

Give us grace to overcome our own wills, and ſo entirely to renounce them, that they may be, as it were, dead in us, and we become indifferent to every thing but to thy holy will. R. *We beſeech thee hear us.*

Give us grace to love thee, O God, with all our hearts; may we ſeek no other com-

fort but in thee, and may it be our only deſire to be diſſolved, and come to the poſſeſſion of our heavenly ſpouſe. R. *We beſeech thee hear us.*

Hear us, O moſt loving Father, in theſe our petitions, and ſhew mercy to us, in the grant of what we aſk. We confeſs our entire dependence on thee, and that all our endeavours are vain, if the bleſſing of thy grace does not every day attend us, both to begin and finiſh.

Aſſiſt us, therefore, we beſeech thee, and let thy grace, O God, be at all times proportioned to our difficulties, and to our weakneſs; that, by thee, we may come to a happy end of what by thee we have begun.

And thou, O Jeſus, our divine ſpouſe, who haſt called us to follow thee; hear our ſighs, accept our deſires, and give a bleſſing to our endeavours. Send forth thy holy Spirit upon us, by whoſe light and power we may be directed and quickened. And hear the prayers of (our holy mother) bleſſed St *Clare*, that by her love and charity towards us, we may find the effects of thy mercy, in our daily help and protection. *Amen.*

Let us pray.

HEAR us, O God, our ſalvation; that as we rejoice in the ſolemnity of bleſſed St *Clare*, ſo we may improve in piety and devotion: Through our Lord Jeſus Chriſt thy Son.

Assumption of the Blessed Virgin, August 15.

THIS *being the day, when the bleſſed Virgin ſurrendered her happy ſoul into the hands of God; and likewiſe a memorial of her ſacred body (as we have received by a pious tradition) being aſſumed by the hands of angels into heaven: Let us accordingly give thanks, and offer our petitions.*

Let us pray.

TO thee, O bleſſed Lord, Father of infinite majeſty and goodneſs, we give praiſe and thankſgiving for thy unſpeakable mercies and graces granted to the bleſſed Virgin *Mary*, but eſpecially for the privileges of this day, when being received into

heaven, she was crowned with happiness, and distinguished amidst the sacred choirs, by pre-eminence of glory, as she had been by grace, when in her mortal body she was saluted by the angel, *full of grace.*

To thee, O God, be given adoration and praise for these wonderful effects of thy goodness to dust and ashes; and because we are incapable of duly performing this homage, therefore we beg all the numbers of celestial spirits to join with us this day, and with their loudest hymns of praise to acknowledge the mercies, of which we keep the memory on earth, but can only be celebrated in heaven, as they ought.

But, however, to testify the sentiments we have of gratitude, we bow down, and from our hearts pronounce those sacred words; *Salvation to our God, who sits upon the throne. Benediction, and glory, and thanksgiving, and honour, and power be unto our God for ever and ever. Amen.* For all the privileges of grace, by which, on earth, the holy Virgin was blessed amongst women, and for all the prerogatives of glory, by which she is now exalted in heaven.

But then, O God, as with gratitude we honour the memory of thy mercies; so we beseech thee, this day, to prepare our souls, that we may find the benefit of this festival, and from the blessed Virgin's example, learn

the way that leads to heaven. We rejoice in her triumphant reception into bliſs; may we likewiſe now be ſolicitous to partake of the ſame happineſs.

For this end, O bleſſed Lord, may we now enquire; what it was that thus raiſed the Virgin *Mary* to this degree of glory, ſo as not only to be bleſſed amongſt women, but likewiſe bleſſed among the angels, and to receive the ſingular arguments of thy love to her. May we now enquire this, and lay up in our hearts the anſwer ſhe gives.

She publiſhes to the whole world; *Reſpexit humilitatem ancilæ ſuæ:* That thou hadſt regard to her lowly and humble heart; and therefore thou, who haſt all things in thy power, haſt done theſe great things for her.

O bleſſed God! Was it her humility that thus exalted the Virgin *Mary* in thy favour, and made her thus glorious in heaven! Was it this that firſt turned thy eyes upon her, and ſingled her out to be the ſubject of thy infinite love and power!

And what then is it, O God, we do! We pretend to the hopes of heaven, and ſeem to expect thy grace, in order to help us in our way: But where is our humility, which may turn thy eyes towards us, and move thee to ſtretch forth thy hand of power in order to our help! Where is our humility?

O God! if the enquiry were after our pride, we could easily give demonstration of it. We could shew it in our words, in our conversation, in the stiffness of our will, in the swelling of our heart; we could shew it in our desires and fears, in our apprehensions and our troubles, in our resentments and interior oppositions; we could shew it in all our contrivances and proposals, and generally in all our actions, and the whole management of life.

In all circumstances, our vain inclinations and our pride, unlooked for, discover themselves. But where is our humility! We can easily shew that which thy soul hates, O God; that which turns away thy eyes from us, and shuts thy ears against our prayers; we can shew that which removes us at a distance from thee, and obliges thee to resist us; this we can shew in our pride. But where is our lowly and humble heart; that which draws thy regards upon us, and prepares our souls to be exalted in thy favour, and in heaven?

This we see plainly in the Blessed Virgin, who is exalted by it: But in ourselves, O God! where can we discover it? Wherefore, O most gracious Lord, on this day, wherein we honour the triumphant glories of an humble heart, we cast ourselves prostrate

before thee, in the confuſion of our own unworthineſs, of our great deformity of ſoul, and appealing to thy infinite goodneſs, beſeech thee to have compaſſion on us; we implore thy power and grace againſt ourſelves, againſt our pride, to root it out, to deſtroy it, as being a buſy evil, which mixes itſelf with our beſt actions, which is ever puſhing us forward to ſeek ourſelves, and turns away all thy mercies from us. Againſt this pernicious, this contagious evil, we beg thy help, O God; inſpire us, we beſeech thee, with a true horror of it; grant we may fear it on all occaſions, and be ever watchful againſt all its open and ſecret attempts: That what we know to have been ſo deſtructive in heaven itſelf, even in thoſe nobler ſpirits, ſo as to have provoked thy Almighty hand againſt them, we may never tolerate in a maſs of duſt and corruption as we are; who likewiſe are expecting thy mercy to purify and prepare us for thoſe very ſeats, which pride made deſolate in heaven.

Grant us, O God, to be thus wiſe and induſtrious againſt this evil: And now, on this feſtival of humility glorified, vouchſafe with a bountiful hand to pour forth into our ſouls the ſpirit of a ſolid and true humility, even a portion of that which prepared the

ſoul of the Bleſſed Virgin to become a treaſury of ſo many graces.

Grant we may now, under the conduct of thy grace, walk in the ways of an univerſal humility. That, in the firſt place, we may humble ourſelves under thy hand, O God, in a general conviction and acknowledgement; that whatever advantage we poſſeſs, it is thy mere gift and pure bounty to us, and therefore that it ought to be employed in thy ſervice, and to thy glory.

Grant, likewiſe, we may have a perpetual ſenſe of thy Almighty Power, and that of our own, we have nothing but ſin. And hence, O God, may we ever humble ourſelves with a chearful ſubmiſſion under all thy appointments, however uneaſy they may be; ſtill confeſſing that all is juſt, and that our ſins deſerve yet more.

Beſides this, grant, O Lord, we may live in the practice of humility towards every neighbour; in deſpiſing none; in being eaſy, mild, and affable to all; in not contending for our opinions, nor being ſtiff in any humour; in ever yielding, where juſtice will allow it; in forgiving injuries, in ſerving thoſe who are averſe to us; in accepting peaceably the loweſt place, in eſteeming all others better than ourſelves.

A like humility we beg alſo, O God,

with regard to ourſelves, in having a true knowledge of our unworthineſs, and eſteeming contempt our due; in receiving all kinds of abjections and contempts with patience, peace, and comfort; in embracing whatever humbles, in ſuppreſſing all words of vanity, in checking our own wills, and forcing them to yield peaceably under all contradictions; taking reproofs quietly, and bearing all manner of advice and remonſtrances without diſturbance; in ſtooping to what ſeems mean, and refuſing no good office, upon the conſideration of its being beneath us.

In theſe ſeveral ways, O God, teach us to practiſe humility; that on this day of an humble Virgin exalted, we may be happily put in the way of being regarded by thee, and likewiſe of being exalted; for Chriſt our Redeemer has promiſed, that they who humble themſelves ſhall be exalted. Grant, O God, that by this method we may ſeek thy favour.

Let us pray.

FORGIVE, O Lord, we beſeech thee, the ſins of thy ſervants, that we, who by our own works cannot become pleaſing to thee, may, by the interceſſion of the mother

of thy only Son, our Lord, obtain ſalvation, through the ſame Lord Jeſus Chriſt, thy Son.

St Bartholomew, Auguſt 25.

THIS *being the day of St* Bartholomew, *who was called by Chriſt to be an apoſtle; and having preached the Goſpel through barbarous nations, at length ſuffered a cruel martyrdom, in having his ſkin flead off, and thus gave teſtimony of the truth. Hence*

Let us pray.

WE give thee thanks, O Bleſſed Redeemer, for all thy mercies towards this apoſtle; for thy powerful grace, in his forſaking all things to follow thee; for the powerful aſſiſtance of the Holy Spirit, in his preaching thy Goſpel, and the converſion of nations to thy holy faith; for the powerful grace of perſeverance in his ſuffering the extremity of cruelties, and ſealing the truth of what he had preached with his blood.

For theſe and all other graces, which attended him in his miſſion, we bleſs thee, O

Jeſus; and we moſt humbly beg that thou wouldeſt graciouſly vouchſafe, on this day of an apoſtle, to remember all thoſe throughout the world who are labouring in the ſame holy function, that under thy ſpecial protection they may be faithful to what they have undertaken, and by thy bleſſing find a plentiful fruit of their labours.

Give them, O Jeſus, apoſtolic zeal in ſeeking the loſt ſheep, that none may periſh through their want of care. Give them an apoſtolic ſpirit, that they may live to edification, and by their good example be lights to ſuch as ſit in darkneſs. Give them an apoſtolic patience, that they may not be tired with the many difficulties they meet with, nor ſink under the diſcouragements of many fruitleſs labours. Give them an apoſtolic preparation for martyrdom, that they may ſuffer all kinds of oppoſition with courage and meekneſs, and be ready to forſake whatever part of their lives ſhall be neceſſary for the good of their flock. Remember, O Jeſus, the promiſe thou madeſt to thy apoſtles, that thou wouldeſt be with them to the end of the world. Be with them, we beſeech thee, who now ſucceed to their charge, and let it be manifeſted to the whole world, that they live and adminiſter, not by their own ſpirit, but by thine.

Remember us, likewiſe, O bleſſed Lord, who are here aſſembled to celebrate the memory of this thy apoſtle, and mercifully help us according to our neceſſities; thou knoweſt all our wants, and our infirmities are not hid from thee. Have compaſſion therefore, and pour forth thy grace upon us; and may we find ſuch a Divine Power working within us, as may prevail over all our corruption, and oblige it yield to thy law.

O God, be merciful to us, and hear us in this petition, for we are truly confounded at the ſight of ourſelves, who living under the profeſſion and name of thy diſciples, have ſo very little of a diſciple in us. Nay, if we ſpeak the truth, we live in a method contrary to what we profeſs; and while we pretend to be thy ſervants, our great buſineſs is to ſerve the world and ourſelves.

For what is it we do! Our whole lives is a change of infirmities; they are made up of a ſucceſſion of weakneſſes; and if at any time we are ſo well diſpoſed as to endeavour to correct any one evil, it is commonly by running into another. We reform pride by pride; a worldly life, by humour; extravagance, by ſelf-conceit; and a want of repentance, by dejection. We meet with corruption on every ſide; we practiſe in our-

ſelves what we condemn in others; and ſeldom cenſure any evil, but either under the ſame guilt, or that of the other extreme.

Theſe, O God, are our weakneſſes, in what we call and repute our virtues: But as for our ſins, they are ſo numerous and deformed, that we cannot look at them without confuſion, to ſee how we depart from our rule; and that having thy Goſpel to direct us, and thy infinite love, mercy, and juſtice preſſing us to our duty, we go on as ſteadily in a worldly and ſinful way, as if all were well enough, and we had nothing of moment to give us any diſturbance.

Being under theſe unhappy circumſtances, we are troubled, O God, within ourſelves, and our miſery obliges us to call out to thee for help. Look upon us therefore, we beſeech thee, O Jeſus, and by the power of thy mercy, help us under all our infirmities.

Call upon us this day, as thou didſt upon his apoſtle, and let thy call be a command to us: Call us out of all our blindneſs, which ſhuts our eyes againſt the means of ſalvation, and makes the light of heaven appear as darkneſs to us. Call us from all that corruption which is a daily clog upon our ſouls, faſtens them to the earth, and takes from them the reliſh of all that is for

our eternal good. Call us from all thoſe ſnares, which deceiving us with ſpecious follies, lead us inſenſibly into eterlaſting evils.

O Jeſus, thou ſeeſt the weakneſs of every one of us, and what it is in particular that now, at this time, is the misfortune of our ſoul. Thou ſeeſt, if we are under thy diſpleaſure, what is the occaſion of our guilt, what it is that divides us from thee, our God.

O moſt gracious Redeemer, whatever this be, leave us not to ourſelves, but have mercy on us. Call upon us, and if we are unhappily departed at a great diſtance from thee, yet, O Jeſus, vouchſafe ſtill to call upon us, and make the ſound of thy voice to penetrate our hearts. Call aloud upon us, and let thy powerful word break all our chains, diſengage our hearts from all ſinful ties, and purify us from all our corruption.

When thou waſt upon earth, ſuch was the force of thy ſacred word, that by it the blind received their ſight, the dumb ſpoke, the lepers were cleanſed, the devils were caſt forth, and there was no ſort of diſtemper, but what obeyed thy voice, and yielded to thy command. Speak therefore now, O bleſſed Redeemer, from thy heavenly throne,

and all that is within us muſt ſurrender, and become obedient to thy word: Every diſtemper muſt yield, if thou, O Lord, commandeſt: For now thy word is not leſs powerful, than when, for our ſakes, thou waſt here encompaſſed with mortal fleſh.

O moſt loving Saviour, receive this our petition, and by thy grace overcome in us whatever corruption we have that leads us into ſin. If we are infirm, yet, O God, let there be no obſtinacy in our infirmity; let there be nothing remaining within us, which may reſiſt the motions of thy grace; but render us ſo truly obedient, that like thy apoſtles we may lay aſide all human conſiderations, to follow where thou art pleaſed to call us.

In order to this, we beſeech thee to grant us ſome part, at leaſt, of the conſtancy and courage of this apoſtle, in being prepared to follow thee, not only where we can go with eaſe, but likewiſe where it is very difficult to become obedient to thy commands.

Shew favour to us, O bleſſed Lord, in this our petition, becauſe of the variety of corruption and ill cuſtoms to which we are ſubject: For we ſee plainly theſe cannot be overcome, but with great difficulty; we muſt ſuffer many ſelf-denials, before theſe yield; and yet, till they are overcome, it is

very plain we cannot follow thee as we ought.

Hear us, therefore, O Lord, in thy mercy, and take from us all niceneſs and ſelf-love. Let us not fear ſelf-denials, but ſin. Let us not be afraid of contradicting nature, but of yielding to it. Give us the ſpirit of true patience and penance, ſo as to be willing to ſuffer any thing that may be for the remedy of our corruption, and for the preventing of ſin.

Convince us, O God, that it is not ſuffering here is the thing we ought to dread, but ſuffering hereafter; and that if we can but prevent everlaſting ſuffering by preſent ſelf-denials, the condition is not to be eſteemed hard, but to be embraced with joy. Grant us, O God, to be thus wiſe, and may the example and ſufferings of thy apoſtles encourage us in the undertaking. May the example of St *Bartholomew* in being flayed alive, teach us to part with any thing to ſecure our ſalvation. *Amen.*

Let us pray.

ALMIGHTY and everlaſting God, who in the feſtival of thy bleſſed apoſtle St *Bartholomew*, haſt invited us to a religious and holy life: Grant to thy church, we beſeech thee, that it may love what he be

lieved, and preach what he taught, through our Lord Jeſus Chriſt, thy Son.

St Augustin, Auguſt 28.

THIS *being the day of St* Auguſtin, *who from hereſy and ſin, was raiſed to be ſo great a father and light in God's church; eminent in all that was for the ſervice of truth, improvement of virtue, and the encouragement of pious ſouls in the way of ſalvation: Hence accordingly let us give thanks, and pray.*

Let us pray.

BEFORE thee, O God of infinite majeſty and goodneſs, we humbly proſtrate ourſelves, and adore, in acknowledgment of all thy wonderful mercies to this thy ſervant, and in thankſgiving for all thoſe graces by which thou didſt draw him out of ſo much darkneſs, and ſet him up a light of holineſs to the chriſtian world.

All theſe were the effects of thy infinite goodneſs to him, for which the whole church, both in heaven and earth, are

bound to give thee thanks; ſince both heaven and earth can ſhew a plentiful fruit of thoſe bleſſings which were beſtowed on him.

We at leaſt, who are here aſſembled, acknowledge on our own behalf, the great advantage we have had from this ſacred light; and therefore confeſſing our debt, deſire thee, O Lord, to accept ſuch a mean, though ſincere homage of thanks, as we are capable of giving.

For this end, behold, we all bow down, and confeſs thy holy name to be worthy of praiſe and glory for ever.

For touching the heart of this thy ſervant, and with thy miraculous grace, calling him out of all his darkneſs of error and ſin. R. *Bleſſed be thy name, O God; for thou art worthy of praiſe and glory for ever.*

For his perfect converſion, and ſtrict union with thee in the bonds of divine love. R. *Bleſſed be thy name, O God; for thou art worthy of praiſe and glory for ever.*

For his wonderful humility in publiſhing to the world the works of thy mercy to him, and the public confeſſion of his own unworthineſs. R. *Bleſſed be thy name, O God; far thou art worthy of praiſe and glory for ever.*

For his wonderful piety, in preſcribing rules

rules, and being himſelf an example of a religious life. R. *Bleſſed be thy name, O God; for thou art worthy of praiſe and glory for ever.*

For his wonderful charity to the poor, in ſparing nothing that was for their comfort and relief. R. *Bleſſed be thy name, O God; for thou art worthy of praiſe and glory for ever.*

For his wonderful zeal in defence of the catholic faith, and by his learned writings and preaching, labouring to regain the loſt ſheep, and bring them back to the fold. R. *Bleſſed be thy name, O God; for thou art worthy of praiſe and glory for ever.*

For theſe, O Lord, and all other thy infinite mercies to this thy ſervant, we bleſs thy name, we bow and adore, we confeſs thee to be worthy of all praiſe and glory, and beg that our lives may be a perpetual acknowledgment of what we own with our lips.

This, O God, is what we heartily deſire, and therefore, behold now, with one voice, we make our petition to thy infinite Majeſty, beſeeching thee ſo to diſpoſe our hearts by thy holy grace, that, zealouſly following the example ſet before us, we may become pleaſing to thee in the practice of all religious duties, and find that true comfort

in our own ſouls, which belongs to the children of ſuch a Father.

Grant therefore, O God, we may be truly converted from all our evil ways, and zealouſly labour to overcome whatever we can ſuſpect in ourſelves to be diſpleaſing to thee. R. *We beſeech thee hear us.*

Grant we may ſhew no favour to our weakneſſes, nor deceive ourſelves by delays; but by violence labour to ſubdue whatever is yet rebellious in us. R. *We beſeech thee hear us.*

Grant we may ſeek thee with all our ſouls; that we may love thee with all our hearts; that Chriſt may dwell in us, and we be transformed into him. R. *We beſeech thee hear us.*

Grant we may ſeek no other comfort, but in thee, our God; and that being wholly abſtracted from what is periſhing and earthly, our deſires may be wholly terminated in heaven. R. *We beſeech thee hear us.*

Grant we may be ſolicitous in humbling ourſelves, and lay hold of all occaſions of denying our own will; that ſo not our will, which is corrupt, but thy will, O God, which is in all things adorable and holy, may entirely govern us. R. *We beſeech thee hear us.*

Grant we may make a right uſe of the

opportunity thou haſt given us, for improving in all good; that when our laſt hour comes, we may be found with oil in our lamps, and prepared to enter with the ſpouſe into everlaſting glory. R. *We beſeech thee hear us.*

Hear us, O moſt bountiful Father, and grant theſe our requeſts. The mercy thou haſt ſhewed to thy holy ſervant, whom we honour this day, gives us encouragement to aſk, and ſtrengthens our hope, that thou wilt have compaſſion on us in this ſtate of infirmity, and afford us ſuch help as our neceſſities require.

All our neceſſities are known to thee, and full of hope we now, on this day, lay them before thee, begging with all humility, that as we honour thee in thy mercies ſhewed to this ſaint, ſo we may ſtill have more reaſon to confeſs thee merciful, by experiencing the effects of thy mercy in ourſelves.

Hear us, O God, and let thy mercy receive our petitions.

That now, on this day, we may find ourſelves ſtrengthened againſt all corruption, and with an unchangeable love united to thee.

Let us pray.

BE favourable to our petitions, Almighty God; and ſince thou encourageſt us to hope in thy goodneſs, grant that by the prayers of bleſſed Saint *Auguſtin*, thy confeſſor and biſhop, we may find the effects of thy accuſtomed mercy, through our Lord Jeſus Chriſt, thy Son.

NATIVITY OF THE BLESSED VIRGIN, September 8.

THIS *being the day wherein the Bleſſed Virgin was born, who was to be the mother of our Redeemer; let us give thanks to our God for this his gift to mankind, and for the then approaching mercy of the world's redemption; and according let us offer our prayers.*

Let us pray.

WE acknowledge it, O God, our duty to offer thee a ſacrifice of praiſe and thankſgiving for the rich preſent thou madeſt to the world, this day, in the birth

of the Bleſſed Virgin, in whom was treaſured up that plenty of heavenly graces by which ſhe was prepared for that divine privilege of being mother to the world's Redeemer.

For this, O God, and the then approaching mercy of man's redemption, who, for many ages, had been held captive to ſin, we bow down, and adore, and bleſs thy name; and joining our voices in the ſame ſenſe of gratitude, beg thee to accept our homage in this hymn of praiſe.

Bleſſed art thou, O Lord God of our fathers, and worthy of praiſe and glory for ever and ever.

And bleſſed is the name of thy glory, which is holy, and worthy of praiſe and glory for ever.

Bleſſed art thou in the holy temple of thy glory, and worthy of praiſe and glory for ever.

Bleſſed art thou upon the holy throne of thy kingdom, and worthy of praiſe and glory for ever.

Bleſſed art thou upon the ſceptre of thy divinity, and worthy of praiſe and glory for ever.

Bleſſed art thou who ſitteſt upon the cherubims, beholding the depths, and worthy of praiſe and glory for ever.

Bleſſed art thou who walkeſt upon the wings of the wind, and upon the waves of the ſea, and worthy of praiſe and glory for ever.

May all the angels and thy ſaints bleſs thee; may they praiſe and glorify thee for ever.

May the heavens bleſs thee, the earth and ſea, and all that is in them; may they praiſe and glorify thee for ever.

Glory be to the Father, and to the Son, and to the Holy Ghoſt: Worthy of praiſe and glory for ever.

As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.* Worthy of praiſe and glory for ever.

Bleſſed art thou, Lord God of our parents, and worthy of praiſe and glory for ever.

Accept, O Lord, we beſeech thee, this expreſſion of our gratitude, who being unworthy of the leaſt of thy bleſſings, ſee ourſelves encompaſſed with the greateſt; and therefore are bound to confeſs thy goodneſs, and to proclaim thy mercies to be without meaſure.

This it is we deſire to do at preſent, and therefore we again bow down, and with the ſincere acknowledgment of humble hearts, confeſs thy goodneſs and mercy to be inſi-

nite, and that thou art worthy of praiſe and glory for ever.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

And now, O Lord, having rendered thee this homage of our praiſe, we deſire thee likewiſe to accept a petition from us, unworthy ſinners; and it is, That this day, which gave birth to the Bleſſed Virgin, may be a birth-day likewiſe to us; that we may be born to a new life, and now dying to ſin, may begin to live entirely to thee, our God.

This, O Bleſſed Lord, is our requeſt, in which we all join, and moſt earneſtly implore thy goodneſs to be favourable to us. For behold, O God, we ſee ourſelves miſerable, we ſee ourſelves under the government of corruption, and going on in ſuch ways as cannot be ſafe to us; and therefore, that we are either under the neceſſity of a change, or of being unhappy.

Hear us therefore, O Father of infinite goodneſs, and fountain of mercy; incline thy ear to our petition, and grant our requeſt. Prepare our hearts, we beſeech thee, and by thy grace give us reſolution and ſtrength to break from all our evil ways,

and to renounce thoſe inclinations which have nothing but corruption to favour them, and are not according to thy law.

On this mercy to us, we know our eternity depends, and therefore we repeat our petition, and importune thy bowels of compaſſion in our favour: That by thy help we may effectually withdraw from all that is ſinful, and ſuffer no human conſiderations to be a check to our endeavours.

Strengthen us, O God, and let not the importunity of our own inclinations be our hinderance, in forſaking what is ſinful. R. *Amen.*

Strengthen us, O God, and let no ill cuſtom be our hinderance, in forſaking what is ſinful. R. *Amen.*

Strengthen us, O God, and let no reſpect to company, acquaintance, or friends, be our hinderance in forſaking what is ſinful. R. *Amen.*

Strengthen us, O God, and let no conſideration of preſent convenience, intereſt, or loſs, be our hinderance in forſaking what is ſinful. R. *Amen.*

Strengthen us, O God, and let not the violence of our corruption, the ſtubbornneſs of our nature, the force of ſelf-love, or the difficulties of amendment, be our hin-

derance, in forſaking what is ſinful. R. *Amen.*

Help us, O moſt gracious Lord, in this great work, and let the conſtant aſſiſtance of thy heavenly hand carry us with courage and perſeverance through all the difficulties of it. For we know, except we firſt overcome all our ſinful diſorders, and thus die to ourſelves, we cannot hope to be born again to a new life in Chriſt Jeſus.

Perfect therefore, we beſeech thee, this work in us, and mercifully grant we may now enter upon this new life, by having all the motions of our ſoul and body no longer ſubject to nature, or the world, but to the ſpirit of Chriſt living in us.

Grant we may enter upon this new life by being dead to the world, and abiding unmoved under all the ſolicitations, whether of its vanities, riches, grandeur, or pleaſures. R. *Hear us, O God, and grant we may thus enter upon this new life.*

Grant we may enter upon this new life, by being crucified with Jeſus Chriſt; by not fearing either poverty, or ſickneſs, or pain, or loſſes, or injuries, or contempt, or even death itſelf; by accepting all ſuffering and humiliations, and fearing no evil but that of ſin. R. *Hear us, O God, and grant we may enter upon this new life.*

Grant we may enter upon this new life, by having bowels of compaſſion, charity, and ſweetneſs for every neighbour, and renouncing all thoſe inclinations or motions, that are contrary to charity and peace. R. *Hear us, O God, and grant we may enter upon this new life.*

Grant our great ſolicitude may be, to lay up treaſures in heaven; to direct to that end our thoughts, our deſires, our actions, and the whole method of our life; ſtill endeavouring to improve in good, and to approach nearer to the life of the bleſſed. R. *Hear us, O God, and grant we may enter upon this new life.*

Hear us, we beſeech thee, and let thy mercy be favourable to us; for we know thou haſt commanded us to become new creatures; and we know without thy grace we can do nothing of what thou commandeſt. Help us therefore, O God, and now on this day of thy bounty to man, open the treaſure of thy grace, and with a bountiful hand, pour forth thy bleſſing upon us. Help us in putting off the old man, in forſaking our evil cuſtoms, and overcoming all that is of wilful weakneſs in us; help us in forſaking the ways of the world, and of our own corruption; and now may we enter ſo faithfully into the way of the Goſpel,

as to make this our birth-day to thee, our God.

Let us pray.

POUR forth, O Lord, we beſeech thee, upon thy ſervants, the bleſſing of thy heavenly grace, that we, who in Chriſt's being born of the Bleſſed Virgin, have had the beginning of ſalvation, may in this ſolemnity of her birth find encreaſe of peace, through the ſame Lord Jeſus Chriſt, thy Son.

EXALTATION OF THE HOLY CROSS,

September 14.

THIS *is the day when the croſs on which Chriſt ſuffered (having been recovered from the hands of Infidels) was ſet up on Mount* Calvary *by the Emperor* Heraclitus. *Hence*

Let us pray.

BLESSED be thy name, O God, for thy mercy in recovering the holy croſs from the hands of Infidels, and reſtoring it

again to Mount *Calvary*, where it might be viſited and honoured by Chriſtians as a lively memorial of all thy ſufferings, and a pledge of their redemption. For this thy mercy we bow down, and bleſs thy holy name.

But as it was, this day, ſet up on Mount *Calvary*, ſo we beg of God a like mercy, that the croſs in our hearts may be refcued from the power of infidelity, and exalted there as the ſaving croſs of our redemption, which is the way to the recompence of an eternal crown.

This mercy we humbly aſk of thee, O God, becauſe we find in our hearts the croſs is caſt down, and ſo much feared, if not deſpiſed, that it ſeems rather in the power of infidelity, than reverenced with a true and chriſtian faith.

For what is it leſs than this, O God, when examining our hearts, we find ourſelves afraid of all that belongs to ſuffering; and whenever it comes to our ſhare, how then do we repute ourſelves unhappy, complain, become impatient, and by a ſucceſſion of ſins, depart from thee, our God! And what is this, but the croſs being in the power of infidelity, whilſt faith ſeems dead, and there are no other thoughts attending it, than ſuch as all Infidels have!

O God! We muſt confeſs we have too much of this weakneſs in ourſelves; and we are ſenſible our inward ſtate, as to this point, is very unhappy; whilſt the effects of infidelity more frequently appear in it, than thoſe of faith in Chriſt crucified.

Wherefore, O moſt gracious Lord, we lay our unhappineſs before thee, and moſt humbly beſeech thy goodneſs to have compaſſion on us, and by a quickening faith to recover us from this blindneſs and weakneſs.

Shew mercy to us thy ſervants, and now, on this day, may the croſs be exalted in our hearts. May a lively faith poſſeſs our ſouls, that the croſs is the way to glory; that to ſuffer in any kind, whether in body or mind, is a part of the croſs offered to us; that it is the very thing to which Chriſt has called us; and not only called, but even commanded us to take it up. That to bear our croſs, is to be aſſociated to Chriſt; it is to be invited to the likeneſs of our head, and to the participation of his glory. It is to be called into the ſame way, and to the ſame exerciſe of humiliation, to which Chriſt himſelf was called: It is to have the opportunity of offering a ſacrifice put into our hands, by which our ſins may be cancelled, our ſouls purified, and the Divine aſſiſtance

engaged to us; it is to have the price put into our hands, by which we may purchaſe an eternal crown.

This, O God, we confeſs, is what faith teaches us concerning the croſs; ſo that what an infidel nature fears, as its misfortune, faith embraces, as the means of happineſs. What an infidel nature reſents with complaints, impatience, and paſſion; faith receives with adoration, bleſſing, and comfort.

Now this being the great difference between the croſs caſt down by infidelity, and exalted by faith; we implore thy grace in our behalf, and beg, that on this day of the exaltation, the croſs may be exalted in our hearts; exalted by the power of ſuch a ſolid faith, as never more to look upon the croſs (or any part of it) as our unhappineſs, but as the diſpenſation of the Divine goodneſs, by which we are invited and prepared by preſent trials, for the poſſeſſion of reſt eternal.

We beg thy grace, that the croſs being exalted, we may now, from this time, love the way of the croſs, and be jealous of every thing diſagreeable to that ſpirit.

Hence, O God, vouchſafe to take from us the love of all thoſe things which are eſteemed great and valuable by the world;

may we repute them no better than falſe and deceitful goods, deſpiſe them as vain, and incapable of giving any ſolid comfort to the poſſeſſors.

Inſtead of theſe, turn our hearts, O bleſſed Lord, upon all that is humbling, upon all that makes us little in our own eyes, and brings us to the contempt of Chriſt upon the croſs. Teach us, O God, to value all manner of humilations, and to ſeek thee, O Jeſus, in as many of theſe as happen to us; for though thou art not eaſily found in the glory of the world, yet we may eaſily find thee in its contempts.

Lead us, O God, in this way, and under every weight, teach us, we beſeech thee, to lift up our eyes to the croſs, and from thence to draw comfort amidſt the greateſt misfortunes. Happy we, if a lively faith keeps the croſs thus exalted in us: But thrice unhappy, if it be caſt down and trampled on by the thoughts of infidelity.

Let us pray.

O God, who this day comforteſt us with the yearly ſolemnity of the exaltation of the Holy Croſs: Grant, we beſeech thee, that as we have knowledge of its myſtery here on earth, ſo we may partake in heaven of the redemption wrought by it. Through the ſame Lord Jeſus Chriſt, thy Son.

Impression of the Wounds of St Francis, Sept. 17.

AS in the *Common of a Confeſſor no Biſhop.* To which add,

WE render thee, O God, our humble thanks, for the miraculous favour to this thy ſervant, in the impreſſion of thy ſacred wounds; this was the effect of thy love to him, and the recompence of his ardent love to thee. Bleſſed be thy holy name for all thy mercies, and eſpecially in the encouragements by which thou art pleaſed to invite us to love thee, and ſeek thee.

Upon this day's encouragement, we beg of thee, O merciful Lord, that thy holy grace may revive in us the memory of Chriſt's ſacred paſſion; and not only the memory, but imprint, O Lord, we beſeech thee, in our breaſts, a ſenſe of that infinite love, which moved Chriſt our Lord to work our redemption in ſuch an ignominious way.

And, O God, let it be ſuch a lively ſenſe, as may powerfully draw us to Chriſt, not only with admiration, but with the bonds of

gratitude and love, in ſuch a manner, that nothing created may be able to divide us from him.

O God, may this ſacred love of our Redeemer ſo poſſeſs our hearts, as to fill them with a continual adoration of his infinite love to us, and exclude from our breaſts all that affection to creatures, which can be injurious to our greater duty, by drawing our hearts from thee, our God.

May the ſame love of our Redeemer be as a ſacred bond upon our hands and feet, to reſtrain them from all ſuch liberties as can be diſpleaſing to thee. May the remembrance of Chriſt's ſacred wounds tie up our fingers againſt every action that is ſinful; may it be a check to our ſteps, that our feet may have no motion but what is in order to good.

We confeſs, O God, we are the purchaſe of our Redeemer, and the price of our ranſom was no other but his ſacred blood. He gave his life for us ſinners, and for us was he nailed to a croſs. It was his love for us ſinners that bound him to the pillar, and humbled him under the contempt of a malefactor and a ſlave: It was this love opened thoſe wounds in his hands and feet, and drew forth his laſt breath in the company of thieves. What more, O loving Jeſus,

couldſt thou do for us than thou haſt done? What more couldſt thou do to oblige us to love and ſerve thee! And ſhall I ſtill live on, unmindful, ungrateful, and as one inſenſible of all thou haſt done for me! Shall I ſtill live with this only concern of doing my own will, and not rather of doing thine!

O my God! penetrate my heart and reins with the love of my Redeemer; may that love he has expreſſed in his ſacred wounds poſſeſs my ſoul, and make all that is within me ſubject to his will. May this be a reſtraint upon all my inclinations, and ſuffer nothing of corruption any more to have the command within me. May his infinite love preſcribe rules to my life, and may it now be my great endeavour to live to him. For who can have a better title to my life, than he who has given his life for me? Come therefore, O Jeſus, and take poſſeſſion of my ſoul; let thy will govern it in all things and not mine. And when ſin preſſes upon me, may this be my anſwer; how can I rebel againſt thoſe wounds which have been opened for me!

Let us pray.

LORD Jeſus Chriſt, who to enflame our tepid hearts with the fire of Divine love, didſt imprint on the body of bleſſed

Francis the ſacred marks of thy paſſion: Mercifully grant, by his merits and interceſſion, we may always bear our croſs, and bring forth worthy fruits of penance: Who liveſt and reigneſt with God the Father in the unity.

St Matthew, Sept. 21.

THIS *being the day of St* Matthew, *who being called by Chriſt from the receipt of cuſtom, immediately left all, and of a Publican became an apoſtle; and after Chriſt's aſcenſion, having both written and preached the Goſpel, at length confirmed it by his blood. Hence*

Let us pray.

ETERNAL thanks be given to thee, O Jeſus, for the mercy of this day, which thou haſt expreſſed to ſinners. *Matthew* was a ſinner, even an oppreſſor of the poor, and yet thou art pleaſed to call him, and from that unhappy ſtate, to raiſe him to the dignity of an apoſtle, to become a publiſher of thy Goſpel, and a martyr for the truth. Again, being a gueſt at his table, and re-

proved by the Phariſees for eating with publicans and ſinners, thou art pleaſed to make this comfortable declaration: That *they, who are well, have no need of a phyſician, but they who are ſick: Go and learn what means, I will have mercy, and not ſacrifice: For I am not come to call the righteous, but ſinners to repentance.*

O bleſſed Jeſus! What greater mercy can be expreſſed than this! Sinners are they who offend thee, they deſpiſe thy law, they take part with thy enemies, they turn thy own bleſſings againſt thee, they corrupt ſouls, and draw them into rebellion againſt all thy commands: So that when they look upon their own inward ſtate, they ſee themſelves unhappy, they foreſee a greater unhappineſs in thy anger, which they have provoked, and in the rigour of thy judgments, which are treaſured up againſt them, and can apprehend nothing from within themſelves, but motives of deſpair.

This is the ſtate of ſinners; and yet, while thus miſerable in themſelves, enemies to thee, and under no other proſpect, but of the weight of thy anger falling upon them: Behold thou, O Jeſus, appeareſt their comforter; thou, whom they have offended, comeſt to their relief, publiſhing this declaration to as many as are in this unhappy

ſtate, that thy coming upon earth, is not for the ſake of the juſt, but of ſinners; it is to heal their diſtempers, to call them to repentance, and to ſhew mercy to them.

O Jeſus, bleſſed be thy name for ever. How adorable is this thy goodneſs, and how wonderful thy mercy, above all thy works! That thus thou ſhouldeſt come, not only to receive ſinners, but to ſeek them, to call upon them, to invite them, to offer thyſelf to their help, and by the ſweet force of thy goodneſs, even to draw them to thee! What return ſhall we make to thee for this exceſs of thy bounty! What return can we make, who are ſo poor and miſerable: It muſt be by thy grace, O God, whatever return is made to thy mercy. Grant us, therefore, we beſeech thee, thy grace, firſt, That we may be truly ſenſible of this thy mercy; and then, that we may lay hold of it, for the remedy of all our evils, and the everlaſting comfort of our ſouls.

Grant that the ſenſe of this thy mercy may baniſh from our hearts all thoſe temptations which lead to deſpair. May it likewiſe force away all immoderate and dejecting fears, which diſcourage all attempts of amendment, as fruitleſs, and plead for going on, in the uſual tract, either of a ſinful or ſlothful life.

Let thy grace, O God, help us in this point, becauſe we know how weak we are, and how much we are prejudiced in our own fears. For though fear, in a due degree, be the beginning of wiſdom, and a neceſſary help in our imperfect ſtate: Yet we know too, there is nothing more injurious to pious ſouls, than immoderate fear, which magnifying their own failings, quite takes out of their ſight the comfort of thy infinite mercies, and thus leaves them in a hopeleſs ſtate of dejection and darkneſs.

Wherefore, O Lord, we beſeech thee, to prevent in us this miſchief, by preſerving in our minds a due ſenſe of thy mercies; ſo far, that we may not only then hope, when we ſee no failings in ourſelves; but even then too, when we find ourſelves yet ſubject to weakneſs; believing thy goodneſs to be above our infirmities, and that thou canſt ſhew mercy, when we have no title to claim it by an exemption from ſin.

This, O God, we beg of thee, that ſo we may have proof of our confidence being in thy mercy, and not in ourſelves. But then again, we beſeech thee to preſerve us from the other extreme: May we ever hope in thy mercy, and yet not ſo, as to let the thoughts of thy mercy be a motive to us, of delaying amendment, or of living on in ſin.

No, bleſſed Lord, let not this be our guilt; for we confeſs it an intolerable ingratitude to make thy goodneſs the occaſion of our malice, and that there can be no ſurer way of treaſuring up wrath againſt ourſelves, than in ſuch abuſe of thy mercy.

Rather, O moſt gracious Lord, let the conſideration of thy mercy have a contrary effect upon us, by drawing us on to a more ſpeedy repentance. For we know thy mercy is no benefit to a ſoul that lives on under the wilful engagements of ſin. It is thy eternal decree, that except a man forſake his evil ways, he muſt expect no pardon of ſin. All his knowledge of thy goodneſs, and trouble at his own unhappy ſtate, and thoughts of amendment, nay, the confeſſion of his ſins, and abſolution of the church, all will be to no purpoſe, but only to the increaſe of his guilt, if it be not joined with a ſincere and hearty repentance.

This, O God, is our certain belief, and therefore we now, with all the earneſtneſs of humbled ſouls, aſk thy grace, that, as thou haſt given us a knowledge of thy mercy, ſo thou wouldeſt grant us a ſincere repentance of all our ſins, and thus prepare our ſouls for the benefit of thy mercy.

Let us no longer go on under the irreſolute thoughts of amendment, thinking and

talking of reforming, but ſtill living on unreformed; for this, we know, is playing with eternity, and preparing evidence againſt ourſelves, for our greater condemnation, in having our own conſciences witneſſes of our knowing the will of God, and not doing it.

Suffer us not therefore, we beſeech thee, to be thus unhappily blind; but having the encouragement of thy mercy ſo ſtrongly calling upon us, may we, with this apoſtle, obey thy call, and breaking from all the ways of our iniquity, like him, never more return to them. Thus *Matthew* quitted the receipt of cuſtom, which was a ſinful profeſſion; and being called from amongſt the Publicans, was no more a Publican.

O Jeſus! may this be our pattern: May this day's example be the rule of our repentance. And now, O Bleſſed Redeemer! let this repentance begin. Give us now a ſenſe of all our iniquities, of all our ſinful ways, by which we depart from thy law: And now, O good Jeſus, let thy grace ſo powerfully call upon us, as to inſpire us with a real deteſtation of all our ſins, that we may hate whatever we have done to thy diſpleaſure, and ſo ſincerely hate it, as with violence to break from it, and ſo break from

from it, as never more to return to the vomit.

Never more return, we beſeech thee; but, with this apoſtle, may we for ever follow thee, our Redeemer, live by thy Goſpel, and ſeek, before all things, the kingdom of God. May this, O God, be thy bleſſing to us, this day, no more to be Publicans, but thy faithful diſciples.

Let us pray.

GRANT, O Lord, that the prayers of thy holy apoſtle and evangeliſt, St *Matthew*, may be a help to us: That what our weakneſs cannot obtain, may be granted to us by his interceſſion, through our Lord Jeſus Chriſt, thy Son.

ST MICHAEL, September 29.

THIS *being a day conſecrated to the memory and honour of St* Michael *the Archangel, who fought againſt* Lucifer, *and caſt him out of heaven. Let us, this day, accordingly direct our prayers.*

Let us pray.

O GOD, who, in this day's ſolemnity, putteſt us in mind both of the fall of the rebellious angels, and of the glorious victory of St *Michael* and his companions, who were faithful to thee: Grant we may learn from both ſides, and both from the fall of *Lucifer*, and St *Michael*'s triumphs, be ſpurred on, and confirmed in our duty to thee.

Grant, O God, that the fall of thoſe noble ſpirits may, this day, ſtrike us with a fear of ourſelves, that we may never confide in our own ſtrength, nor preſume in any good we do; but always walk with an humble diſtruſt in ourſelves, and with our whole dependence on thy ſupporting grace.

For what are we, Lord, but poor ſinners? And when the pillars of heaven fall, what truſt can there be in duſt and aſhes? O God! we confeſs our inconſtancy and weakneſs. We ſometimes enjoy a certain inward peace, and are preſently lifted up, as if now we were ſecure againſt all danger of ſin: And if any ſudden darkneſs or ſtorm ariſes, we are preſently diſcouraged, and, with the reaſoning of a dejected mind, forthwith conclude, that we are certainly miſer-

able, and that all our endeavours are to no purpoſe.

And now, O God, being thus eaſily moved, puffed up with ſucceſs, caſt down with trouble, ſoftened with what pleaſes, diſſipated with trifles, terrified with imaginations, comforted with ſhadows, oppreſſed with fears, carried away with vanities, encouraged with lies, deluded with ſnares: What have we to depend on, who are thus toſſed with every blaſt, who are in danger both from ſtorms and calms, and never abide long in the ſame ſtate? What have we to depend on, except thou, O Lord, ſtandeſt by us, and by thy grace preventeſt in us the many miſchiefs which attend us on every ſide!

O God, we have nothing of ourſelves, and therefore confeſs it a moſt provoking folly, amidſt ſo much evidence of our weakneſs, to truſt in ourſelves; and cannot wonder at thy juſtice, who permitteſt us to fall, as often as we lean on ſuch broken reeds.

But, O God, be merciful to us, and now, by thy heavenly light, convincing us of our own weakneſs, graciouſly vouchſafe to deliver us from all confidence in ourſelves. May we every day, more and more, ſee our own nothing, and that we have no hope, or help, or ſecurity, but in thy grace alone;

and therefore caſting away all preſuming thoughts and ſelf-conceit, may we live in a perpetual fear of ourſelves, and place our whole truſt in thee, who alone art our God and our ſalvation.

Deliver us likewiſe, O God, we beſeech thee, from all other kinds of proud and ambitious thoughts; may the puniſhment of pride in the angels make us dread the approach of this evil; and while we ſee it ſo pernicious in them, as to change the beauty of thoſe noble ſpirits into the deformity of devils, may we never be ſo bold as to open our hearts to this ſin, or any ways give admittance to it.

Hear us, O God, and help us in this point, for we ſee the danger in which we are: We every day feel the ſtrong inclination we have to this provoking and deſtructive evil. But be thou, O Lord, our helper, and by thy grace ſtrengthen us againſt ourſelves, that we may be able to ſtand againſt this corruption, and never venture our ſouls under the conduct of pride, which we ſee has made both devils and hell. Hear us, O God, and help us; let not thy grace fail us in a caſe where nature leads us with ſo much ſubtilty and violence out of the way: Let the fall of *Lucifer* be our antidote ever ready againſt this poiſon.

And not only in this, but in all other caſes, O God, give us grace to ſtand againſt temptations, and reſiſt the evil of ſin. For ſince the old ſerpent, with his angels, is caſt out into the earth, we know he labours to draw the ſeed of the woman into the ſame condemnation, and goes about ſeeking whom he may devour; and we can no otherwiſe be ſafe, than by fighting againſt him.

Grant therefore, O God, we may join with St *Michael*, and, by his example, fight againſt the dragon, ſo that we may never be made a prey to his malice. In this, O bleſſed Lord, we implore thy help, becauſe we are very ſenſible of our own weakneſs, and of the great dangers that are before us.

We are very ſenſible the devil is both too powerful and ſubtle for us, if we are left alone to ourſelves, and that we can have no hope of victory, but from thy favourable aſſiſtance.

Have compaſſion, therefore, on us, we beſeech thee, and help us in this troubleſome warfare, in which we are engaged. Stand by us at all times, and give us both underſtanding, patience, and ſtrength, that we may fight a good fight, and have comfort in the expectation of the crown thou haſt promiſed to thoſe that overcome.

Give us light, O merciful Lord, and diſcretion, that we may not raſhly run into danger, nor unadviſedly be deluded by the ſnares of our enemy. In this, O moſt gracious God, we beſeech thee to hear us; for we confeſs here our great miſery and blindneſs; for although we know the damnation there is in mortal ſin, and that to be overcome by the devil is to be made miſerable, even eternally miſerable with him, unleſs repentance intervene; yet ſtill we are daily provoking the devil againſt ourſelves; we chuſe ſnares, and have no greater dangers than thoſe we draw upon ourſelves.

O God! how miſerable, how wretchedly fooliſh are we in this! But have mercy on us, we beſeech thee, and grant us that true wiſdom by which we may foreſee dangers, be jealous of all ſnares, and induſtrious in declining all that is a preparation for ſin. This, O God, we aſk of thee, through the bowels of thy infinite mercy, and through the paſſion of our Lord Jeſus Chriſt, that, for what remains of our lives, we may be wiſe in avoiding the dangers of ſin, and no more run into temptation, and the ſnares of the devil.

And as for all other dangers, aſſaults, and temptations, which are inſeparable from this our mortal ſtate, in theſe, O God, we

moſt humbly implore thy protection, and beg that with reſolution and conſtancy we may ſtand againſt them, that under the ſhelter of thy wings we may ſtill find comfort, and never be diſcouraged, notwithſtanding the greateſt difficulties.

We know we are called to fight, that this is the condition of our ſtate, and that heaven is not to be gained by us, but by overcoming the devil. Grant therefore we may ever ſtand armed, ever be prepared to fight, and never be tired, as long as we have danger before us, and the enemy keeps the field. And you, O bleſſed Archangel, who caſt *Lucifer* out of heaven, ſtand by us in the hour of battle, help us in our weakneſs, and teach us to overcome. We, this day, rejoice in your victories, pray that we may be faithful to the end, that ſo you likewiſe may rejoice in ours, and we may become ſo happy, as to be of the number of thoſe who are to fill up the ſeats which ſin hath made vacant in heaven.

Let us pray.

O GOD, who in a wonderful manner haſt diſpoſed the miniſtry of angels and men: Mercifully grant, that our life on earth may be defended by them who always

miniſter to thee in heaven, through our Lord Jeſus Chriſt, thy Son.

ANGEL GUARDIANS, October 2.

THIS *day being appointed in thankſgiving to the providential goodneſs of God, appointing us angels to take charge of us in this our pilgrimage, and to be our güides in the way of ſalvation; let us accordingly direct our devotion this day.*

Let us pray.

ALMIGHTY and everlaſting God, to thee be given eternal praiſe for thy mercy to us ſinners, who knowing how very blind and weak we are in the midſt of ſo many dangers, with which we are encompaſſed, haſt given us in charge to thy holy angels, to take care of us; that what is wanting to us, through our manifold infirmities, may be ſupplied by their power and charity: That by thoſe miniſtring ſpirits we may be defended from enemies, delivered from dangers, and through many difficulties conducted to a place of reſt, in the participation of that happineſs which they enjoy.

For this thy mercy, O God, to us unworthy ſinners, we bow down and adore thee, and beg that under the care of thy holy angels, our lives, in virtue and good diſcipline, may be a perpetual homage of thankſgiving; and what is wanting in us, do you, O bleſſed ſpirits, ſupply, giving praiſe to the Lord of glory, in everlaſting hymns for his infinite goodneſs to us vile worms, who deſerving nothing but to be caſt forth into utter darkneſs, have all proviſions made us to become eternally glorious with you in heaven. For this thy mercy, O God, bleſſed, adored, and magnified be thy name for ever.

And now, O God, we beſeech thee, that under this thy holy ordinance our lives may be protected, and that being defended both in ſoul and body, we may be conducted through the many dangers of this life, and no unworthineſs of ours may deprive us of this help, which thy goodneſs has appointed for us.

Grant therefore, O Sovereign Lord, that as thy people in the deſert had an angel to go before them, and be their guide from *Egypt* into the land of promiſe; ſo we may be ever under the ſame conduct, and have thy holy angels to be our guides in all our ways. R. *We beſeech thee hear us.*

Grant, O Lord, that as *Lot* was reſcued out of *Sodom* by the holy angels; ſo we, by the ſame miniſtring ſpirits, may be delivered from all evil company, and reſcued from all dangers. R. *We beſeech thee hear us.*

Grant, O Lord, that as thy holy angel withſtood *Balaam*, and hindered him in his way, when he was going to curſe thy people: So thy holy angels may ever ſtand againſt us in all our perverſe ways, inform us of our ill deſigns, and direct us into thy paths. R. *We beſeech thee hear us.*

Grant, O Lord, that as by thy holy angel thou didſt inform *Joſeph* of his flight into *Egypt*, for declining the cruelty of *Herod;* ſo we, by the ſame holy ſpirits, may be directed into all the ways that are well-pleaſing to thee, and are for our ſecurity, whether of ſoul or body. R. *We beſeech thee hear us.*

Grant, O Lord, that as thy holy angel comforted Jeſus amidſt the anguiſh of his agony in the garden; ſo we, in all troubles, afflictions, and diſquiets, may have the ſame holy ſpirits our directors and comforters. R. *We beſeech thee hear us.*

Grant, O Lord, that as thou didſt ſend an angel before *Moſes*, and gave him ſtrict command to hear his voice, if he expected the favour of thy divine protection: So we

may be ever ready in following the directions of thy holy angels, to whom thou haſt given us in charge, and faithful in obſerving their commands. R. *We beſeech thee hear us.*

Hear us, O Lord, in theſe our petitions, and grant we may make a good uſe of all thy mercies, and that by our ſins we may not render thy bleſſings unprofitable to us. Whatever helps we receive from thy creatures, they are the effects of thy bounty, and thanks are due to thee. And ſince the end of thy ordinances is thy glory, and our ſalvation; grant that by the aſſiſtance of thy holy angels, our lives may be ſo directed, as to anſwer theſe purpoſes of thy infinite wiſdom and providence.

For this end, I beſeech thee, O holy angel, to whoſe care I am committed by the divine goodneſs, to direct my feet in the ways of peace, to defend me from all evil ſpirits, and to help me as often as the violence of temptation puts me in danger of ſin.

For thou knoweſt, O faithful Guardian, that being created to the image of my God, and redeemed by the blood of Chriſt, I am committed, by the divine Providence, to thy charge. And why all this, but that the malice of the enemy may not deſtroy me, in whom the divine goodneſs and clemency ſo wonderfully viſible.

Stand by me, therefore, and with a faithful protection defend me, that what the mercy of God has done for me, may not be loſt. I conjure thee by that love of our Creator, which ſupported thee in the fall of ſo many angels, that by thy help, I may find the powerful and effectual grace of God, by which I may be preſerved from all ſin, be enabled to perform all duties, to overcome the world and myſelf, and may conſtantly perſevere in the love and ſervice of my Creator, till I come, by his mercy, into your happy ſociety, where joining in your choirs, I may praiſe him for ever. *Amen.*

Let us pray.

O God, who, by a wonderful Providence, haſt been pleaſed to appoint thy holy angels to be our guardians; grant to thy ſervants, that we may be always defended by their protection, and come at length to have a part in their glory. Through our Lord Jeſus Chriſt, thy Son.

St Brigit, October 8.

THIS *being the day of St* Brigit, *a faithful ſervant of God, who, by the Divine mercy, was called to be an example of all virtue, and after many ſingular favours of heaven, having choſen retirement, and inſtituted a religious order, for her ſtricter union with God, at length purified with ſevere trials, gave up her ſoul into the hands of her heavenly ſpouſe: Hence, let us give thanks, and pray:*

TO thee, O eternal God, be everlaſting praiſe and thankſgiving, for all thy mercies to this thy ſervant, who being nothing in herſelf, but, like us, poor helpleſs duſt, was raiſed by thy grace, to be a light to ranks of Chriſtians, to be a pattern of all virtues, an encourager of holineſs, and a rule to us in the way of ſalvation.

For theſe thy manifold gifts to her, we bow down and adore thee, we bleſs and magnify thy name; and proclaim it juſt, that as all generations are edified by her example, ſo all generations ought to ſing forth thy praiſes, and publiſh thy mercies, who in ſuch humble duſt haſt been pleaſed to manifeſt the wonders of thy goodneſs,

and make ſtars of glory to ſhine out of corruption, and ſhew to many the way of the croſs, and the way to everlaſting bliſs.

For this mercy in this thy ſervant, we, at leaſt, bow down and adore, and beg that thy name may be glorified for ever.

For bringing thy ſervant to ſuch an early knowledge of thy goodneſs, and drawing her heart to thee in adoration and love. R. *We bow down and adore thee, and beg thy name may be glorified for ever.*

For kindling in her breaſt ſuch an early love of her Redeemer; ſo as to overflow with the pious mixture admiration and grief, of ſweetneſs and tears. R. *We bow down and adore thee, and beg, that thy name may be glorified for ever.*

For penetrating her ſoul with an early ſenſe of the ſacred paſſion of Jeſus; under the ſtrong impreſſions of which, her ſoul melted into grief and love. R. *We bow down and adore thee, and beg, thy name may be glorified for ever.*

For enlarging her ſoul with an exceſſive charity, by which ſhe ſought the good of her neighbour, relieved the poor, and became a comfort to the diſtreſſed. R. *We bow down and adore thee, and beg thy name may be glorified for ever.*

For her wonderful humility, in ſtooping

to the meaneſt offices, and embracing all humiliations for the help of the poor and afflicted. R. *We bow down and adore thee, and beg thy name may be glorified for ever.*

For rewarding her piety here on earth, by revealing to her heavenly myſteries, and admitting her to thy ſecret counſels. R. *We bow down and adore thee, and beg thy name may be glorified for ever.*

For her great ſolicitude in the good of ſouls, and preſcribing rules for our coming to the life of the Goſpel, and by that to the life of the bleſſed. R. *We bow down and adore thee, and beg thy name may be glorified for ever.*

For all thy graces ſo bountifully poured forth on thy ſervant, we bow down and adore thee, and moſt humbly implore thy goodneſs, that carried on by a like proportion of thy Divine help, we may zealouſly follow her example, and by daily endeavours of treading her ſteps, come with her to the poſſeſſion of our heavenly ſpouſe.

For this end, grant, O Lord, we beſeech thee, that we may apply our hearts to the ſtudy of our Redeemer's paſſion, and by his love to us, learn how we are bound to love him. R. *We beſeech thee hear us.*

Grant we may turn our ſouls from all that is vain and worldly, and feeding them

on mount *Calvary*, in thoſe ſacred paſtures, find nouriſhment to life everlaſting. R. *We beſeech thee hear us.*

Grant that, with this Saint, we may humble ourſelves by the example of Jeſus, and as we renounce worldly comforts, ſo our ſouls may find reliſh and comfort in whatever brings us to the humility of Jeſus. R. *We beſeech thee hear us.*

Grant, that having taken Jeſus Chriſt for our pattern, we may ſuffer no inclination, humour, or paſſion to carry us any other way than what he has taught us. R. *We beſeech thee hear us.*

Grant we may daily labour to overcome our unhappy nature, and improve in all good, and never ceaſe in our endeavours, till we find thee, the crown of our labour. R. *We beſeech thee hear us.*

Hear us, O God, in theſe our petitions, and by thy grace carry us on in the way of ſalvation: We have only this one thing to aſk, That we may live and die thy faithful ſervants. It is this is the great and general object of our deſires. Wherefore, O Lord, we beſeech thee, be favourable to us, and ſince we aſk nothing of this world, let thy goodneſs incline thee to the grant of our requeſts.

We confeſs thou haſt done great things

for us, for which we are ever bound to be thankful: But, O God, leave not thy work unfiniſhed; have compaſſion on us, thy ſervants, and having encompaſſed us with ſo many advantageous opportunities, in order to our eternal good, grant we may not neglect what thou haſt put into our hands, but by being faithful and careful in every part of our duty, may go on advancing every day, till having gained a perfect victory, we may come to the recompence of our endeavours in the inheritance of everlaſting bliſs.

Have mercy on us, O bleſſed God, and help us.

And hear the prayers of St *Brigit* (our holy mother) ſoliciting for us.

Let us pray.

O Lord God, who by thy only Son didſt reveal to St *Brigit* heavenly myſteries; grant, that by her pious interceſſion, we thy ſervants may joyfully find the comforts of thy everlaſting glory revealed in us. Through the ſame Lord Jeſus Chriſt, thy Son.

St Teresa, October 15.

THIS *being the day of St* Tereſa, *a holy virgin, eminent in all virtues: Thankſgiving and praiſe are due to Almighty God, for his great mercies to her. Accordingly let us direct our devotions this day.*

BEFORE thee, O Sovereign Lord, we proſtrate ourſelves, this day, in acknowledgment of thy wonderful bleſſings manifeſted in this thy ſervant, who being encompaſſed with a mortal body, and ſubject to corruption, was ſo eminently raiſed by thy grace, above nature, that ſhe ſeemed to prevent the ſtate of ſeparation, and carry with her the perfections of a ſpirit.

O God! How wonderful art thou, and worthy of all praiſe, in theſe works of thy mercy, who thus out of ſinful clay, frameſt to thyſelf veſſels of honour, and puriſieſt ſuch vile worms as we are, even ſo far as to become companions with angels, and to ſhine with them in glory!

Bleſſed be thou, O God, for this communication of thy bleſſings to ſuch poor crea-

tures, wherever thou haſt diſperſed them; but more eſpecially for the bounty of thy treaſures opened to thy ſervant, whom we honour this day. Wonderful were the privileges of thy mercy to her, for all which we bow down and magnify thy name, becauſe thou art worthy of praiſe and glory for ever.

Bleſſed be thou, O God, for that early grace, by which ſhe was called to thy ſervice, and earneſtly ſought to give her life a ſacrifice to thee. R. *Bleſſed be thy name, O God, for thou art worthy of praiſe and glory for ever.*

Bleſſed be thou, O God, for that wonderful grace, by which ſhe was ſupported ſo many years amidſt the ſevereſt trials, difficult exerciſes, and the withdrawing all ſpiritual comforts: For this her fidelity in time of darkneſs. R. *Bleſſed be thy name, O God, for thou art worthy of praiſe and glory for ever.*

Bleſſed be thou, O God, for that her wonderful zeal, by which ſhe laboured to revive the life of the Goſpel, and to preſcribe to religious the ſure way of following the Lamb to his throne of glory. R. *Bleſſed be thy name, O God, for thou art worthy of praiſe and glory for ever.*

Bleſſed be thou, O God, for that exceſs of Divine love, with which her breaſt was

enflamed, and she pushed on with a secret violence of seeking thee, her God, and undertaking to do in all things that which she understood to be most perfect. R. *Blessed be thy name, O God, for thou art worthy of praise and glory for ever.*

Blessed be thou, O God, for that wonderful spirit of penance, which was visible in thy servant; for her thirst after perfection; for her earnest desire of following the sacred steps of her Redeemer, in begging that she might live no longer than she could suffer for Christ's sake: For this her admirable spirit. R. *Blessed be thy name, O God, for thou art worthy of praise and glory for ever.*

For these and all other prerogatives of thy favour manifested in this thy servant, we now confess thee glorious; we humble ourselves before thee, in acknowledgment of the wonders of thy goodness; we bow down, and with the profoundest adoration give praise and thanksgiving to thee, our God, who sittest upon the throne, and to the Lamb for ever: We offer ourselves to thee, and beg to be so purified by thy grace, that our lives may be one uninterrupted sacrifice of praise to thy glory, both now, and for all eternity. *Amen.*

But then, O God, let thy grace, we be-

ſeech thee, now prepare this ſacrifice, cleanſing our hearts from all corruption and blemiſh, and bringing us to ſome reſemblance of this Saint, whoſe feſtival we now celebrate, as a grateful memorial of all thy bleſſings to her.

Grant, O God, that, like her, we may endeavour to become a ſacrifice to thee. R. *Shew mercy to us, O God, and grant this our petition.*

Grant we may be truly patient under all exerciſes and trials, and ſtill be faithful amidſt all diſcouragements. R. *Shew mercy to us, O God, and grant this our petition.*

Grant we may have a ſolid zeal for all that concerns thy honour, and by a ready obedience, be ſolicitous to give good example to all. R. *Shew mercy to us, O God, and grant this our petition.*

Grant we may have true bowels of charity for all, and by the ſighs and prayers of a contrite heart, ſolicit for all thoſe unhappy ſouls, who by hereſy or ſin, are ſeparated from thee their God. R. *Shew mercy to us, O God, and grant this our petition.*

Grant us, O God, the penitential, humble ſpirit of this thy ſervant, that we may crucify our fleſh, and thus obtain the true liberty of the ſpirit. R. *Shew mercy to us, O God, and grant this our petition.*

Grant we may obtain ſome ſpark of that divine love, with which the breaſt of this thy ſervant was enflamed; that ſo our conſtant deſire may be to do that which is moſt pleaſing to thee, and to be unchangeably united to thee, our God. R. *Shew mercy to us, O God, and grant this our petition.*

Hear us, O God, we beſeech thee, and be favourable in the grant of theſe our requeſts; becauſe we know our weakneſſes, and that notwithſtanding the ſanctity of our profeſſion, we ſhall certainly periſh, if thou, O Lord, doeſt not ſhew compaſſion, and in thy mercy, ſtretch forth thy hand to our help. Help us, therefore, O Lord our God, and ſuffer not our corruption to prevail againſt thy mercy, which has called us: But having given us ſo holy a rule and leader, grant we may be faithful in every duty, and follow on, till being delivered from this body of ſin, we may in the fellowſhip of this holy ſaint, partake of the glory of our head, Chriſt Jeſus, bleſſed for evermore.

Let us pray.

HEAR us, O God, our ſalvation, that as we rejoice in the feſtival of thy holy virgin St *Tereſa*; ſo our ſouls may be

nouriſhed with her heavenly doctrine, and improved by the fervour of her piety. Through our Lord Jeſus Chriſt, thy Son.

St Luke, October 18.

THIS *being the day of St* Luke, *a phyſician of* Antioch, *who writ the Goſpel, and being a companion of St* Paul *in all his travels, is, with great honour, mentioned by him ſeveral times in his epiſtles: Hence*

Let us pray.

O God, who for the comfort and inſtruction of thy faithful, haſt been pleaſed to commit the holy Goſpel to writing: Grant, we beſeech thee, that as many as ſhall read that ſacred volume, may have their minds ſo duly prepared with faith, humility, and piety, as to make advantage of what they read, to the improvement of their ſouls in all that belongs to a chriſtian life.

May no preſumption or ſelf-conceit lead them into error, and may they always remember, that no ſenſe or meaning of the ſcripture is divine, or a rule of their faith,

but only the ſenſe of the Holy Spirit, and which was intended by the writer. This ſenſe is the truth of God, it is the truth of ſalvation, it is the food of life, it is the nouriſhment of the ſoul, it is the doctrine of Chriſt, it is the light to eternity, it is that which makes a diſciple, it is that which inſtructs and prepares ſouls for the life of the bleſſed.

Grant, O merciful God, that in this ſenſe only, we may underſtand thy holy word, that ſo it may be to us, what thou haſt intended, the food of eternal life. Hence, O God, we beſeech thee, let that ſame Spirit, by which it was written, lead us in the ſame way of coming to the knowledge of this thy ſacred truth. May it lead us to thoſe whom thou haſt appointed to teach us, and haſt commanded us to hear. May it lead us to thoſe whom thou haſt promiſed to lead by thy Holy Spirit, and therefore are commiſſioned by thee to be the feeders of thy flock. In this thy own ordinance may we ſeek thee, and thy ſaving truths, and by following thy orders, be preſerved from all the errors of raſhneſs and ſelf-conceit.

And this, O moſt gracious Lord, we beg of thee, not only in regard of thoſe truths by which our faith is to be modelled; but likewiſe with reſpect to all thoſe doctrines by

by which our lives are to be governed. As to theſe alſo, we beg the particular direction of thy Holy Spirit, that by his conduct we may be mercifully preſerved from all practical errors, in the general management of our lives.

In this, O God, we implore thy grace and mercy, becauſe of the great danger in which we are. For although all have a knowledge of the Goſpel of Chriſt, and in plain terms read and underſtand what is the ſpirit of Chriſt, by which he requires all his followers to live, and what are the rules he would have them all obſerve, both in regard of God, and of themſelves, and of their neighbour: Though all ſee and underſtand this, without any place for doubt; yet, O God! how few are they who live according to what they underſtand and are taught in thy Goſpel! How many Chriſtians take another way, and follow another rule, even the rule which the world gives them; and let the ſpirit of the world guide them, inſtead of thy ſpirit, O Jeſus!

Wherefore, O Lord, ſince we are thus in danger of being miſled, we moſt humbly beſeech thee to protect us by thy heavenly grace, and not to ſuffer us to follow any other ſpirit, beſides that of thy Goſpel.

Hence, O moſt gracious Lord, ſince thy

Goſpel teaches and requires of us to be humble and poor in ſpirit, may this be our rule; may we ſeek the practice of this in all things; and may it be our daily care to be watchful againſt all thoſe inclinations and arguments which lead a contrary way; which perſuade us to follow the corrupt methods of the world, in all its extravagancies of ambition, pride, covetouſneſs, and all manner of exceſs. Whatever the world authoriſes in all theſe particulars, may it be ſtill our care, O Lord, to keep to that which thy Goſpel teaches.

So likewiſe in all other points, may thy Holy Spirit make us zealous in following thy Goſpel, in labouring to become new creatures, by denying ourſelves, by laying the axe to the root, by bringing forth worthy fruits of penance, by being fervent in prayer, by reſiſting evil, by overcoming the world, by bridling our tongue, by keeping peace, by doing no wrong, by ſeeking firſt the kingdom of God, by walking in all thy commandments with diligence, ſo as to make our calling and election ſure.

In theſe, and all other duties, we beſeech thee, O Lord, to direct us by thy Holy Spirit, and help us amidſt all our infirmities: it was thy Holy Spirit aſſiſted this thy ſervant, whom we honour this day, in writing

the Goſpel; may the ſame Divine Helper aſſiſt us alſo in the obſervation of what is thus written, that ſo the mercy of the Goſpel may be to us ſalvation; for if we read and hear what thou haſt taught, but obſerve it not, where can our expectation be?

O God, let not this be our fate; let us not be hearers only of thy word, but doers alſo. Let us be zealous to ſhew by our works the divine rule we have to guide us, and in our lives give proof of our faith. Grant this, O God; for what will the barren name of Chriſtian avail us, or the knowledge of thy word profit us, but only to our greater condemnation, if we are not careful to be Chriſtians in our lives! Hear us therefore, O God, in this day's petition, and mercifully help us.

Let us pray.

WE beſeech thee, O Lord, may thy holy Evangeliſt, St *Luke*, intercede in our behalf, who, for the honour of thy name, always carried in his body the mortification of the croſs, through our Lord Jeſus Chriſt, thy Son.

SS. Simon and Jude, Apostles, October 28.

John xv. 17, 25.

THIS *being the day of the two apoſtles, St* Simon *and St* Jude, *who readily followed Chriſt, and after his aſcenſion preached the Goſpel to barbarous nations, though with the continual hazard of their lives, which at length they laid down in confirmation of the truth they had preached: Let us beg, this day, ſuch a ſpirit on all thoſe who ſucceed in their function.*

Let us pray.

O GOD, who by the labours and blood of thy apoſtles didſt plant thy church, and haſt appointed ſome apoſtles, ſome paſtors and teachers, for the edifying the body of Chriſt, till we all come into the unity of faith: Inſpire, we beſeech thee, all thoſe who ſucceed in the apoſtolic charge with the ſpirit of the apoſtles, that the flock may be edified by their zeal, and thy name be glorified by their good example.

Grant that as they preach thy Goſpel, ſo they may always live by it, making that their rule, and letting the world have no part in the conduct of their lives: That as they are choſen out of the world, ſo their converſation and character may be of thoſe who are not of the world.

Grant that, like the good ſhepherd, they may give their lives for their ſheep: Not entangling themſelves with the affairs of this life, but employing their whole lives for the good of their flock, and being ever ready to part with their eaſe, their quiet, and all human comforts, for giving attendance to their neceſſities.

Be thou, O Lord, their Protector, and with a particular care watch over them: Preſerve them from all ſnares, and let the enemy have no power againſt them: Give them a ſpirit of true zeal and diſcretion, direct them in all their ways, and by thy holy grace carry them through all the difficulties of their ſtate: And thus may their lives be as a ſweet ſavour, and their deaths precious in thy ſight. *Amen.*

Let us pray likewiſe for ourſelves, and all the flock, that we may have ſo far the ſpirit of the apoſtles, as to hear Chriſt, and to follow him; and be ready to part with all for his ſake, as often as he ſhall call us to it.

O bleſſed Redeemer, who didſt command not only thy apoſtles, but likewiſe all the faithful, to learn of thee, and follow thee: Grant us, we beſeech thee, that as through thy grace we believe in thee, ſo through thy mercy we may faithfully keep thy word, and follow thee in all thy commands.

Give us grace in all circumſtances to examine what is the truth thou haſt delivered, and what is agreeable to thy holy will; and may this be our daily ſolicitude to walk in ſuch ways as are well-pleaſing to thee.

May we labour every day to overcome in ourſelves whatever deſire or inclination we find contrary to thy Goſpel, and may we never ſuffer any thing to command in us, which has not thy authority to recommend it.

May we never ceaſe in our endeavours, nor be tired with our labour, till we have overcome our corruption, and brought nature into ſubjection to thy law: And whatever difficulties we find in this work, let us ſtill remember what are the conditions upon which we have undertaken to become thy diſciples.

It is not to live at eaſe, and gratify ourſelves in all our inclinations; but it is to deny ourſelves, to renounce all we poſſeſs,

and not to love any thing of this world above thee, our Redeemer, and above thy holy will.

We cannot be thy diſciples, without being called to renounce many things at the ſame time for thy ſake. Thy apoſtles were called to forſake their friends, their country, and all the intereſt they had in this world. They were called to ſuffer all extremities, both in their reputation, in their liberty, and life. All thy followers are not called to the ſame, but yet none can follow thee, but by forſaking and ſuffering many things, they muſt give proof of being thy diſciples.

And this it is we now aſk of thee, O Jeſus, that thou wouldeſt pleaſe to help us in this talk; that through thy grace we may readily, and with reſolution, forſake whatever in our circumſtances we are to forſake, as the condition of being thy diſciples according to our name and profeſſion.

Help us in forſaking whatever is contrary to thy commands, or not agreeable to the ſpirit of thy Goſpel. R. *Hear us, O bleſſed Redeemer, and mercifully grant our petition.*

Help us in forſaking all that of the world, which is ſinful or diſagreeable to

thy Holy Spirit. R. *Hear us, O bleſſed Redeemer, and mercifully grant our petition.*

Help us in forſaking all company, converſation, entertainments, and examples which lead us on in ways contrary to what thou haſt taught. R. *Hear us, O bleſſed Redeemer, and mercifully grant our petition.*

Help us in forſaking all ill cuſtoms, which are either ſinful, or not according to thy Holy Spirit. R. *Hear us, O bleſſed Redeemer, and mercifully grant our petition.*

Help us in forſaking all thoſe our paſſions and affections, which are either ſinful, or lead us into ſin. R. *Hear us, O bleſſed Redeemer, and mercifully grant our petition.*

Help us in forſaking all thoſe our inclinations, deſires, and humours, which are either ſinful, or lead to ſin. R. *Hear us, O bleſſed Redeemer, and mercifully grant our petition.*

Help us in forſaking all ſinful practices, whether in our profeſſion, or in our words, or in the abuſe of our ſenſes. R. *Hear us, O bleſſed Redeemer, and mercifully grant our petition.*

Help us in forſaking all whatever thou ſeeſt in us, whereby we are wanting in the duties of our ſtate, give offence to our neighbour, or become any ways diſpleaſing to thee. R. *Hear us, O bleſſed Redeemer, and mercifully grant our petition.*

Shew mercy to us, O bleſſed Jeſus, and grant theſe our petitions we make to thee; help us according as thou ſeeſt our weakneſs, which we confeſs to be very great; and according to our difficulties, ſo have compaſſion, and give us ſtrength.

Thy Goſpel has laid our duties plain before us, and we often make reſolutions of following where thou art pleaſed to call us. But when we come to the practice, O God! How do we fail here! How eaſily do we forget our own purpoſes? How does corruption carry us away unthinking! How do ſnares ſurpriſe us? How do we find reaſons to deceive ourſelves? How does ſelf-love plead againſt the uneaſy method of a new life? How blind and weak are we when we come to perform what we have reſolved?

Infinite, O God, are our difficulties, and except thou who calleſt doeſt likewiſe give ſtrength to follow, we are left without hopes; for how ſhall we, ſo very weak and inconſtant as we are, renounce ourſelves,

and all that is contrary to thee, if thou, O Saviour of mankind, doſt not ſtretch forth thy hand to help us?

Let therefore thy bowels be moved upon us, and have regard to our infirmity. Leave us not to be deceived by ourſelves, as hitherto, but call us now as thou didſt the apoſtles; call us with the ſame voice of power, to forſake all our evil ways, and to follow the way of thy Goſpel.

It is what we have a long time profeſſed, but, O Jeſus! how unlike have our lives been to our profeſſion! How little have we ſought thee! How little have we obeyed thee! We have let inclination lead us when we have taken thee for our guide: We have followed the world and our own corruption, when we have pretended thy Goſpel for our rule.

This we have done; and it is now a confuſion to us, when we reflect on the perverſeneſs of our ways. But, O Jeſus, put now a ſtop to all our iniquity, and ſuffer us no longer to go on ſo blind, as to let nature and this world govern us, while we pretend to ſerve thee.

Call us now from this our corruption and folly, and give us a ſpirit ready to part with all things for the love of thee. It is thus thou haſt taught us; thus thy apoſtles have

ſhewed us, how to become thy diſciples more than in name: Mercifully grant on this day of thy apoſtles, we may renounce the ways of ſin, of ſelf-love, and the world, and be wholly governed by thee, our Redeemer, our Maſter, and our Guide. *Amen.*

Let us pray.

O GOD, who by thy apoſtles, *Simon* and *Jude*, haſt called us to the knowledge of thy name: Grant that by our ſpiritual improvement we may celebrate their everlaſting glory, and ſtill improve in the celebration of it, through our Lord Jeſus Chriſt, thy Son.

All-Saints, November 1.

Matt. v. 1, 12.

THIS *being the day wherein the church keeps the memory of all the bleſſed in heaven: Let us firſt bow down, adore, and give thanks to the God of all ſaints, in acknowledgment of all his mercies in their exaltation to that ſtate of bliſs.*

BEFORE thee, O Bleſſed God, Father, Son, and Holy Ghoſt, with one heart and voice, we bow down, and confeſs thee to be infinitely good, infinitely holy, and infinitely merciful, for all thy incomprehenſible graces beſtowed on thy ſervants, by which thou haſt raiſed ſo many weak veſſels, ſo many poor worms, from this vale of miſery, from this ſtate of baniſhment and ſin, to be partakers of thy glory, and companions in unchangeable bliſs.

For theſe thy unſpeakable mercies to all the bleſſed in heaven, we adore thee.

R. *We praiſe thee.*

We bleſs thee.

R. *We magnify thy holy name.*

We give thee thanks, and desire thy name may be glorified by all creatures, for thy mercies to these thy servants, chosen out of all tribes and nations of the earth.

For thy mercy to the Patriarchs, in making them faithful observers of thy law, amidst the many cares and distractions of a worldly life, and fitting them, amidst so many dangers, for the life of the blessed. R. *For this thy mercy, O God, we bow down, adore, and give thee thanks.*

For thy mercy to the prophets, in distinguishing them, by particular gifts, from a faithless and perverse generation, and by a remarkable fidelity in thy service, fitting them for the life of the blessed. R. *For this thy mercy, O God, we bow down, adore, and give thee thanks.*

For thy mercy to the apostles, in calling them out of the midst of an incredulous people, and by wonderful graces, and unspeakable charity, fitting them for the life of the blessed. R. *For this thy mercy, O God, we bow down, adore, and give thee thanks.*

For thy mercy to the martyrs, in giving them courage to overcome the world; and by many trials fitting them for the life of the blessed. R. *For this thy mercy, O God, we bow down, adore, and give thee thanks.*

For thy mercy to the holy confeſſors, who having put on the armour of God, ſtood manfully againſt the ſnares of the devil; and by being crucified to the world, were fitted for the life of the bleſſed. R. *For this thy mercy, O God, we bow down, adore, and give thee thanks.*

For thy mercy to the holy virgins and widows who have deſpiſed this world; and ſeeking before all things the kingdom of heaven, have been fitted for the life of the bleſſed. R. *For this thy mercy, O God, we bow down, adore, and give thee thanks.*

For thy mercy to all other thy ſervants, of whatever ſtate, age, or condition, who have walked worthy of their vocation, and being found watching at the coming of the ſpouſe, with oil in their lamps, have been fitted for the life of the bleſſed. R. *For this thy mercy, O God, we bow down, adore, and give thee thanks.*

O God, for thy mercies to all thoſe happy ſpirits, who are now unchangeably bleſſed with thee in heaven; we poor ſinners, unhappy in our baniſhment here on earth, render thee the beſt homage of our praiſe and thanks, and here expreſs our joy for thy infinite glory, and for that more perfect adoration, given thee by all that bleſſed choir in heaven, who fall down before thy

throne; with whom we, though moſt unworthy, beg leave to ioin our voices in the moſt profound adoration, ſaying, Holy, Holy, Holy, Lord God of Sabaoth, heaven and earth are full of thy glory, *Hoſanna* in the higheſt.

Having acknowledged the mercy of God in the glory of his ſervants, and given him the praiſe; let us now add our prayers, that he will vouchſafe to extend his mercy to us alſo, who are yet in this vale of miſery, that by his gracious aſſiſtance we be aſſociated to that happy company in the region of life.

O God of infinite goodneſs, who willeſt not the death of ſinners, but that they be converted and live, have mercy on us thy ſervants, and now vouchſafe to perfect all thy former bleſſings in us, by ſuch addition of grace, by which we may be reſcued from all our former ſins, and every day make our approaches to the life of the bleſſed.

Help us, we beſeech thee, O bleſſed God, in this great work; for when we ſeriouſly look at the ſtate of our ſouls, how very far do we ſee ourſelves from that holineſs which is neceſſary for appearing before thee! How many deformities of ſin! How many things that defile! How ſtrongly is our heart bent to earth! And how very little do we find of the love of thee!

We muſt confeſs, O God, we cannot hide it from thee; very unhappy is our ſtate; and while we celebrate the glory of the bleſſed, we ſee ſcarce any thing in ourſelves that can give us hopes of being admitted to that happy number; nay, I wiſh we diſcover any arguments of being ſerious in deſiring it.

Have compaſſion, therefore, on us, we beſeech thee, and by thy grace work a change in our ſouls; purify our hearts from all that renders them diſpleaſing to thee, and mercifully diſengage us from all thoſe evils which keep us at a diſtance from heaven.

Take from us, we beſeech thee, all ſinful love of the things of this world, and grant we may now ſeek the things that are above, and love thee, our Lord and our God, with all our ſouls. R. *We beſeech thee hear us.*

Take from us all ſinful ſelf-love, and moderate in us the violence of all vicious inclinations, that overcoming what is corrupt, we may not now follow our own ways, but thine. R. *We beſeech thee hear us.*

Take from us all our ſinful liberties, and now, O God, inſtead of ſeeking to pleaſe ourſelves, may we be afraid of every thing that ſeems diſpleaſing to thee. R. *We beſeech thee hear us.*

Take from us, O God, all ſloth and indifferency as to ſpiritual things, and by thy grace may we obtain new life, ſo as from this time to be ſolicitous in working out our ſalvation with fear and trembling. R. *We beſeech thee hear us.*

Take from us all our ſinful paſſions, our uſual infirmities, all hardneſs of heart, all blindneſs as to our own ways, all immoderate ſolicitude; and may we now labour to put on our Lord Jeſus Chriſt. R. *We beſeech thee hear us.*

Grant we may now ſeek to walk in the narrow way which leads to life. R. *We beſeech thee hear us.*

Grant we may now be ſolicitous to improve in all thoſe ways to which thou, O Jeſus, haſt promiſed the bleſſing of life everlaſting. R. *We beſeech thee hear us.*

Grant we may learn to be poor in ſpirit, that we may poſſeſs the kingdom of heaven. R. *We beſeech thee hear us.*

Grant we may mourn our own and others ſins, and thus ſeek the comforts that can never fail. R. *We beſeech thee hear us.*

Grant we may labour to be meek, that ſo we may inherit the land of the living. R. *We beſeech thee hear us.*

Grant we may hunger and thirſt after

juſtice, that ſo we may be filled with the preſence of God. R. *We beſeech thee hear us.*

Grant we may be merciful, that ſo we may obtain mercy. R. *We beſeech thee hear us.*

Grant we may be clean of heart, that ſo we may ſee God. R. *We beſeech thee hear us.*

Grant we may be peace-makers, that ſo we may become the children of God. R. *We beſeech thee hear us.*

Grant that whenever we ſhall be perſecuted, reviled, or have any evil ſpoken againſt us, we may ſuffer it with patience, and thus ſeek the kingdom of heaven. R. *We beſeech thee hear us.*

Grant, O God of mercy, theſe our petitions, becauſe we know that whatever our faith be of eternity, we can never hope to ſee thy face in bliſs, if we do not labour to keep thy commandments, and ſeek thy favour, by walking in thoſe ways which our bleſſed Redeemer has taught us.

We know there are other ways that lead to death eternal, and theſe are as certainly the damnation of the believer, as of the heathen: Thy apoſtle has expreſſed to us ſome of theſe, as adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft,

hatred, contentions, emulations, wrath, ſtrife, diſſenſions, ſects, envyings, murders, drunkenneſs, revellings; and of theſe he pronounces in thy name, that ſuch as do theſe things, ſhall not inherit thy kingdom.

Having thus thy holy will manifeſted to us, and the ways both of life and death plainly laid before us, help us, O God, this day in chuſing the ways of life. We honour thoſe who have gone this way, and thou haſt given us great encouragement to follow them, by the infinite recompenſe they have found of all their labours. Give us grace now, we beſeech thee, to follow their example, with the hopes of their reward, and ſuffer us no more to be ſo blind as to deſire life eternal, and yet to live in thy diſpleaſure, walking daily on in the ways of death.

O God, we bleſs thee this day in thy Saints, and we honour their memory.

R. *Help us, we beſeech thee, in the cure of all our infirmities, and by thy grace may we ſo live as to be admitted into that happy company.*

Let us pray.

ALmighty and everlaſting God, by whoſe favour, under one ſolemnity, we celebrate the merits of all the Saints: Grant, we beſeech thee, that our interceſſors being multiplied, we may more plentifully obtain thy deſired mercy. Through our Lord Jeſus Chriſt, thy Son.

PRESENTATION OF THE BLESSED VIRGIN, NOVEMBER 21.

LUKE xi. 27, 28.

THIS *being a memorial of that day, when our bleſſed lady, at the age of three years, was preſented to God in the temple: Let us join ourſelves with this grateful offering, and beg of God to accept the oblation we make.*

Let us pray.

WE praiſe thee, O God, for the offering that was made thee this day in the temple. Happy infant, who was the choice of God, who was ſanctified by a particular prerogative, who was bleſſed amongſt all women, and by heaven itſelf

prepared to be mother of our Redeemer! This was a grateful preſent, thus choſen, thus prepared, thus ſanctified by thee, O God; laid before thee this day, to acknowledge the power of thy grace, to implore thy bleſſing, and beg thy protection for correſponding with that great dignity to which ſhe was called.

We bleſs thee, O God, in this work of thy grace, in this wonder of thy mercy, where humble clay is thus dignified above angels, to become mother to thy eternal word incarnate. Be thou for ever praiſed, O God, in thy own gifts, and while thy creatures have the benefit of thy mercies, may the glory be thine.

Glory be to the Father, and to the Son, and to the Holy Ghoſt:

As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

But now, O God, having ſhewn both thy power and thy mercy in this bleſſed infant, and thus taught us to raiſe our hopes in thee, look with mercy likewiſe upon us, we beſeech thee, and while we know ourſelves, upon infinite titles, to be thine, grant we may now ſo offer ourſelves to thee, as to remain thine for ever.

Behold, therefore, O bleſſed Lord, we

acknowledge thy right and title in us. By thy hand we have a being given us; the continuance of this being is the continuance of thy daily favour to us. It is by thy bounty our life has been hitherto ſupported with neceſſaries; and we have no comfort but what is the effect of thy bleſſing. And while by thy protection we have been delivered from ſo many dangers, what has this been leſs than ſo often repeating to us the gift of our firſt being?

Then as to our ſoul, we confeſs the forfeiture of our firſt happineſs by ſin; and being captives beyond all poſſibility of recovery from human power, we have been reſcued from the devil, and bought at no leſs a price than the blood of thy only Son. By this mercy we have had new life given us, and proviſion made of all helps neceſſary for the ſupport of this life, even ſo far as to render it eternal.

Thus are we thine, O God, both as to body and ſoul, and as to all the bleſſings and comforts we enjoy, whether temporal or ſpiritual. But, O God, how little have we ſhewed ourſelves to be thine in the method of our lives, whilſt earneſtly following our own corrupt deſires, we have lived unmindful of thee, and have been no more ſo-

licitous to do thy will than as if we had no dependence on thee.

Thus we confeſs it has been too much; but now, O bleſſed Lord, ſenſible how much we are thine, and how great an obligation juſtice lays upon us of living to thee, behold, to ſatisfy this duty, we now offer ourſelves to thee, as to our God, our Creator, as to our Sovereign Lord and Governor, as to our Redeemer, Protector, and Benefactor, to whom all is due.

To thee we now offer our ſouls to become the temple of the Holy Ghoſt; we offer our hearts to be the ſeat of Divine love; we offer our bodies a living ſacrifice, holy and acceptable to thee, our God; we offer our ſenſes, our inclinations and deſires, all to thy government, to become wholly ſubject to thy will, to be commanded, encouraged, or reſtrained, as ſhall be moſt pleaſing in thy ſight; we offer our thoughts and our words to the ſame ſubjection, to have no other liberty but what thou ſhalt approve; we offer our time and our money to the ſame diſcipline, to be diſtributed and employed by thy direction, and no further than as it ſhall be well pleaſing to thee; we offer our whole ſelves, and all whatever belongs to us, to thy holy will, to order, di-

rect, and diſpoſe as thou ſhalt think fit; becauſe thou being Lord of all, it is but juſt all ſhould be diſpoſed by thy appointment; and thou being all-wiſe, no body can call in queſtion thy orders.

In this manner we make our oblation this day, as juſtice requires; but it is thy grace, O God, muſt confirm the offering. Confirm it, therefore, we beſeech thee, and give us ſuch grace which may make us juſt to our undertaking.

Let us now no more look upon ourſelves as maſters, either of ourſelves, or of any thing belonging to us; but as thy right, O God, and as wholly depending on thy orders. Hence let it no more be enough to conſider our own inclination or will; but in all, whatever we are to do, may we ever enquire what is thy will; becauſe what belongs to thee, ought to be governed by thee, O God.

Hence may it be our daily care not to ſuffer ſelf-love, ſenſuality, pride, or the world, to take this command out of thy hand; and whenever theſe, or any other like evil ſpirit, endeavours to uſurp this power, then may we defend thy right, O God, and cry out, *We belong to God; his enemies ſhall not command in us.*

May

May this, O Bleſſed Lord, be our conſtant practice, and we moſt earneſtly beſeech thee to help us in it: Help us to maintain what is thine, and may we no more be ſo falſe as to betray thy right. Thy grace is able to effect this in us, notwithſtanding all our weakneſs; have regard therefore to us, and according to our infirmities ſo ſhew thy mercy, and give us ſtrength, that what we have now offered to thee, may be in thy daily protection, and abide thine for ever. *Amen.*

Let us Pray.

O God, who waſt pleaſed that the bleſſed virgin *Mary*, the temple of the Holy Ghoſt, ſhould this day be preſented in the Temple: Grant, we beſeech thee, that by her interceſſion we may be preſented in the Temple of thy glory. Through our Lord Jeſus Chriſt, thy Son.

On this day parents may thus offer their children to God.

O God, who haſt bleſſed me with an offſpring, mercifully take into thy protection thy own gift; behold, I offer them to thee, moſt earneſtly beſeeching thee to be a Father to them.

Preſerve that life which thou haſt given them, if it be thy bleſſed will, and direct it to thy glory, that they may be thy ſervants here, and come at length to the poſſeſſion of that crown which Chriſt our Redeemer has purchaſed for them.

For this end, I beſeech thee, O God, let thy Holy Grace grow up with them, and increaſe with their ſtrength and years; that by this heavenly aſſiſtance they may be enabled to go through all the difficulties of life, govern their own paſſions, and overcome all the ſnares of the devil and the world.

Hear me, O moſt Loving Father, in this petition, becauſe very many and great are the weakneſſes of our nature, and ſo many are the dangers of this life, that every ſoul which is not ſecured by thee muſt unavoidably periſh in them.

To thee therefore I offer, and to thy Fatherly protection, O Bleſſed Lord, I recommend theſe whom by me thou haſt brought into this unhappy world: Be thou a continual watch over them, and preſerve them all their life in all dangers both of ſoul and body: Be thou their guide, and lead them on in the ways of thy commandments: Be thou their counſel, and in all propoſals of this life, or the next, let thy grace direct their reſolutions, and determine their choice, ſtill for

thy glory, and their own everlaſting good: Be thou their God, and by thy continual help may they be ſecured againſt all temptations, and ſo ſtrengthened as to ſtand faithful amidſt all the ſolicitations of a deceitful world.

Leave them not to themſelves, I beſeech thee, nor to the conduct of their own paſſions; let not vanity prevail in them, nor the love of an idle and undiſciplined life; preſerve them from intemperance, from all that is immoderate, and ſuffer not ill company to draw them into ſin.

Give them ſuch diſcretion as is neceſſary for a Chriſtian life; give them ſuch a ſenſe of their duty to thee, that they may ever labour to be faithful to thee, and walk in all thy commandments; make them careful in all the obligations of their ſtate, and give them patience under whatever trials thou ſhalt ordain for them.

Thus, O God, may they live many years a comfort to their friends, and doing good in their generation; and let this be their greateſt concern, to lay up treaſures in heaven, to ſeek thee and love thee with all their hearts, that ſo they may obtain the end of their creation, in the everlaſting poſſeſſion of thee their Lord and their God.

In this manner I offer to thee, O Lord, the children thou haſt given me, beſeeching thee

to accept them in union with that holy offering that was made thee this day in the temple. And this one thing I aſk for myſelf, that as to whatever part of their education belongs to me, I may faithfully and carefully perform it; and with ſo much diſcretion, that there may be no kind of miſcarriage through my fault; but that I may do and order all things in ſuch a manner, as may moſt effectually contribute to their temporal comfort, and eternal good. And for this, O merciful Lord, I beg the daily aſſiſtance of thy heavenly light and ſtrength; for without this, I muſt certainly fail in my charge. Be merciful therefore to me, O God, and help me.

COMMON FOR FESTIVALS.

On a Vigil.

THIS being the Eve of N. *appointed by the church, to be obſerved in faſting and humiliation, ſo to prepare our ſouls for the following ſolemnity: Let us beg grace to obſerve this day according to the deſign of the church, that ſo we be not diſappointed, in the mercy of the Feſtival.*

Let us Pray.

O God, who, in thy mercy to us, haſt by thy church, ordained this day to be kept a faſt; help us, by thy grace, to keep it in ſuch a manner, that we may obtain the benefit deſigned by it.

Help us, in the firſt place, to be juſt in the rules of faſting, ſo as not to tranſgreſs them in favour of inclination or ill cuſtom. Let nothing of appetite prevail againſt the orders of the church, nor any contrivance take away the difficulty in performing what is ordained.

May we, this day, call to mind, that we are ſinners; and that great puniſhment is due for our ſins. May we remember too, that by our manifold iniquities, we have provoked thy anger againſt us; and that, in taking part with juſtice, in chaſtiſing ſuch offenders, we have a proper means of recovering again the effects of thy mercy.

Hence, O Lord, upon this double head, of puniſhing our ſins, and of turning away thy anger from us, may we undertake this faſt, and cheerfully embrace all the difficulties of it. And whenever nature is uneaſy, and through ſelf-love unwilling to ſubmit to the burthen; then, O God, calling to mind our iniquities, may we humble

ourſelves before thee, and confeſs the juſtice of our puniſhment.

Then may we confeſs it is juſt and neceſſary, that offenders ſhould be chaſtiſed.

That a rebellious nature ought to ſuffer for its ſinful liberties.

That it is much better to humble ourſelves, at preſent, in the chaſtiſement of our own ſins, than to leave them to the puniſhment of the next life.

That it is a great mercy to have ſuch opportunities of diſarming the anger of God; and that he will pleaſe to accept ſuch poor offerings from our hands, ſo much to our own advantage.

That if it be troubleſome, to ſubmit to the ſelf-denial of an ordinary faſt; it will be far more to bear the weight of the divine juſtice, which may fall upon us.

That we can have but little value for the favour of the divine mercy, if we refuſe to accept ſuch eaſy terms for the purchaſe.

That eternity muſt be very little our concern, if we will bear no uneaſineſs, for preventing the miſcarriage of that of our future ſtate.

That it cannot be reaſonable, to give to ſelf-love, inclination or appetite, the power of diſpenſing with thy laws.

That if our obedience be given to ſelf-love, before thee, our God, we cannot expect any other ſalvation, but in the ſhort happineſs, which ſelf-love can give.

In this manner, O God, may we ſpur on our nice and ſlothful nature, and force it to ſubmit to ſuch uneaſineſs, as it has brought upon itſelf, whoſe fruit is mercy and joy: And be thou, O Bleſſed Lord, our Helper, that we be neither deceived by pretexts, nor overcome by difficulties.

And not only in this, but may thy grace likewiſe direct us in all other particulars, which become this day. May we ſtill remember we are criminals, and therefore be careful in avoiding whatever is not agreeable to their ſtate, who confeſs puniſhment their due, but are ſuing for mercy.

Hence, O God, may we exclude all manner of public diverſions on this day; becauſe ſuch diverſions are not agreeable to criminals, who are ſuing for mercy.

May we appear at no public entertainments; becauſe ſuch entertainments are not agreeable to criminals, who confeſs their guilt, and are ſuing for mercy.

May we ſuffer vanity to have no hand in our clothing; becauſe ſuch a dreſs is not agreeable to criminals, who confeſs their guilt, and are ſuing for mercy.

May we join in no ſort of gaming or dancing; becauſe ſuch liberties are not agreeable to criminals, who confeſs their guilt, and are ſuing for mercy.

May we this day enter into no public houſes, nor indulge ourſelves the liberty of company or drink; becauſe ſuch liberties are not agreeable to criminals, who confeſs their guilt, and are ſuing for mercy.

On this day, O God, may we ſeparate from theſe, and all other unbecoming ways, and make choice of ſuch others, as are agreeable to humble penitents; ſuch, O moſt Gracious Lord, as are proper for puniſhing our ſins, and for inclining thy mercy to have compaſſion on us.

Above all, O God, give us grace, on this day to avoid all ſin, and to be watchful againſt thoſe our weakneſſes, which are generally the occaſion of our ſin. In all theſe, O Bleſſed Lord, may we keep a ſtrict guard upon ourſelves, and by ſeaſonable ſelf-denials labour to overcome our corruption.

In this method, may we obſerve the preſent faſt; and in all the ways of humility, repentance and works of mercy, prepare our ſouls for thy bleſſings, and find the comfort of the following ſolemnity in the plenty of thy grace. *Amen.*

Let us Pray.

GRANT, we beſeech thee, Almighty God, that being inſtructed by penitential faſting, we may abſtain from all ſin, and more eaſily obtain thy mercy. Through our Lord Jeſus Chriſt, thy Son.

One Martyr.

THIS being the day of S. N. who ſuffered perſecution, and gave his life for Chriſt: Let us accordingly give thanks, and direct our prayers.

PRAISE be to thee, O Eternal God, for thy mercy to this thy ſervant, who having the ſame infirm nature as we have, deſirous of quiet, and averſe to ſuffering, was ſo confirmed by thy grace, as cheerfully to ſubmit to perſecution, and to offer himſelf a ſacrifice for the glory of thy name, and in teſtimony of thy truth.

This, O God, was the effect of thy goodneſs to him: For what could nature do amidſt ſo many difficulties, and the terrors of a cruel death, if thou, O Bleſſed Lord,

hadſt not raiſed it above itſelf, and, by thy grace, taught it to overcome.

For this mercy to thy ſervant, we bow down, adore and bleſs thy name; and as we rejoice in his triumphs, ſo it is the ſubject of our preſent joy, that thou art glorified in ſuch poor creatures, as we are, and haſt both heaven and earth joining in one hymn of praiſe, and in the ſame adoration of thy goodneſs.

But, O God, while we celebrate thy mercies, in the triumphs of thy martyrs; grant, that this ſolemnity may be to us an increaſe of thy mercy, that we may find ſome portion, at leaſt, of that Holy Spirit in ourſelves, which we honour in thy ſervants.

This, O bleſſed Lord, we petition of thee, this day, becauſe as often as the memory of the martyrs occurs, ſo often we are reproached with the evidence of our own weakneſs; and we cannot ſee their courage and patience, but we muſt condemn our own great indiſpoſition of ſoul, who can diſcover ſo very little of that in ourſelves, which we admire and honour in them.

Wherefore we beſeech thee now, O God, to hear us, and by thy grace to overcome our weakneſs, and change our unhappy tem-

per, and bring us nearer the diſpoſition of the martyrs.

How far are we from this, at preſent, who can bear nothing with patience, who are ſo eaſily diſturbed, and ſo often put into a paſſion! How far are we from this, who are ſo little prepared to ſuffer any thing for thy ſake; who cannot bear the trouble of an uneaſy humour; who ſhrink from the trouble of mortifying our own paſſions, and too often chuſe rather to tranſgreſs thy law, than hazard the inconvenience of being faithful to our duty!

We muſt confeſs, O God, here is nothing in this of the diſpoſition of a martyr; this is all weakneſs, and nothing but the conduct of nature; it is nothing but what a heathen would do, who has neither faith to direct him better, nor any promiſes to encourage him, nor thy judgments to be an awe upon him. And how unbecoming then muſt this be in us, who have ſo many helps, and bleſſings, and mercies, and commands and threats to oblige us to another method!

Have compaſſion therefore on us, O moſt gracious Lord, and ſhew mercy to thy ſervants, who here confeſs our extreme weakneſs before thee, and moſt earneſtly call upon thee for help: Have mercy on us, and let

the power of thy grace overcome all our weakneſs.

Grant us, O Lord, we beſeech thee, a greater ſteadineſs of mind, that we may not ſo eaſily be diſcompoſed, and put into diſorder. R. *Amen.*

That we may become more humble, and think all uneaſineſs our due, from whatever hand it comes. R. *Amen.*

That we may become more patient, and learn to bear difficulties, without loſing our peace. R. *Amen.*

That we may be more reconciled to the croſs, and not turn it to ſin, which, as it was to the martyrs, ſo to us may be ſalvation. R. *Amen.*

That having undertaken to follow Chriſt, we may no more be afraid of ſuffering, but look upon it as the portion to which we are called. R. *Amen.*

That we may accuſtom ourſelves to difficulties, and by the practice of ſelf-denials, learn how to ſuffer. R. *Amen.*

That, when nature is uneaſy, and ſtarts at common ſuffering, we may reproach it with the trials of the martyrs, and aſk, what reaſon it has to complain? R. *Amen.*

That we may demand of ourſelves, Whether the croſs of Chriſt be evacuated, that

thus we make every trouble to be our misfortune and ſin. R. *Amen.*

That we may every day be aſhamed and confounded within ourſelves, till with patience we can ſtand under the common trials of life. R. *Amen.*

That every day of a martyr, we may humble ourſelves under the reproach of our folly, who celebrate their glory, who gained heaven by ſuffering, and yet pretending to heaven, will ſuffer nothing ourſelves. R. *Amen.*

That having ſo many opportunities of learning to ſuffer, we may not ſo ſhamefully forget our own intereſt, and loſe them by our impatience. R. *Amen.*

Hear us, O God, we beſeech thee, in theſe our petitions, and now, on this day of a holy martyr, grant us ſuch grace, that in whatever troubles or provocations ſhall be given us, we may not follow the ſuggeſtions of our corrupt nature, which leads to impatience, but be obedient to thy grace, and by the example of the martyrs, ſuffer all with an humble ſubmiſſion.

Give us this grace, O merciful God, for thou knoweſt how much we want it; thou knoweſt into how many ſins we fall every day, by our impatience, and how many we cauſe in our neighbour, by the frequent diſ-

turbance, by the provocations and ſcandals we give him. This impatience, O God, is nothing of what we profeſs, it is not according to what thy Goſpel teaches, and therefore ought not to be found in us.

See therefore, O moſt loving Father, how much we ſtand in need of thy grace, for the remedy of this our weakneſs; and now, according to our wants, have compaſſion on us. Confirm us now, we beſeech thee, againſt the return of this our infirmity, and by new inward ſtrength ſo eſtabliſh us that we may no more have our reaſon overthrown by uſual trials, nor open our breaſt to be a nurſery to diſturbance, but ſtand our ground with peace and patience, and ſuffer all things with that ſubmiſſion, as becomes thoſe, who not only honour the martyrs, but deſire in earneſt to partake of their crowns.

And not only on us, O Lord, but have mercy likewiſe on all other thy ſervants, who being under trials, want diſcretion to manage them, and patience to bear them. Help all theſe, we beſeech thee, in whatever diſtreſs, difficulties, or troubles they be. Be thou their counſel, their light, and their guide; and let thy grace ſo perpetually attend and ſupport them, that they may abide firm againſt all dejection, with an unchangeable

hope fixed on thee, their God, and no more make their troubles their ſin, but improve under them, in the increaſe of all virtues, in the love of what is eternal, and contempt of all that is temporal.

Hear us, O God, and grant us this day, the ſpirit of the martyrs.

R. *That we may bear all trials with patience, and under the weight of the croſs, ſhew ourſelves the diſciples of Jeſus.*

Let us Pray.

GRANT, we beſeech thee, Almighty God, that we who honour the triumphs of thy Holy Martyr, St *N.* may by his interceſſion be ſtrengthened in the love of thy name. Through our Lord Jeſus Chriſt, thy Son.

Many Martyrs.

THIS being the day of Saint N. *and* N. *who gave their lives to Chriſt, in teſtimony of his truth: Let us accordingly render thanks to God, and likewiſe join our prayers.*

Let us Pray.

BEFORE thee, O Sovereign Lord, we bow down in acknowledgment of thy mercy to theſe thy ſervants, who being nothing of themſelves, but veſſels of weakneſs, were by thy grace, ſo raiſed above nature, as to triumph over all the cruelty, that the enraged enemies of their faith could practiſe againſt them.

For this privilege of thy grace, which was ſuch a bleſſing to thy ſervants, we acknowledge it to be thy gift. R. *We bow down and adore thee.*

That they were by thee ſo perfected in faith, as to deſpiſe this world, with all that is inviting in it, in teſtimony of the truth. R. *We bow down and adore thee.*

That they rejoiced in torments, and met the terrors of death with comfort. R. *We bow down and adore thee.*

That they were ſupported by thee in the midſt of their ſufferings, and gave their lives a ſacrifice to thy glory. R. *We bow down and adore thee.*

That thou waſt pleaſed to accept the offering they made, and reward their ſufferings with everlaſting crowns. R. *We bow down and adore thee.*

For theſe, and all other thy mercies to theſe thy ſervants, we adore and bleſs thy Holy Name, and moſt humbly beſeech thee, that as thou haſt manifeſted thy goodneſs to the Martyrs; ſo thou wouldſt vouchſafe to extend thy mercy to us likewiſe, who having many things to ſuffer every day, are very much unprepared for ſuffering, ſo as to be generally loſers in that which ought to be our gain.

This loſs we ſuffer, as often as any provocation is given us, immediately taking fire, and making paſſionate returns. R. *In this, O God, we confeſs our weakneſs, and earneſtly beg help of thy goodneſs.*

Thus we are loſers, as often as we imagine ourſelves injured, affronted or neglected, opening our breaſts to the diſquiets of anger and pride, and in our hearts deſpiſing thoſe who have been injurious to us. R. *In this, O God, we confeſs our weakneſs, and earneſtly beg help of thy goodneſs.*

Thus we are loſers as often as we meet the ill humours of our neighbours, laying then aſide all mildneſs, diſcovering impatience, and treating them with paſſion. R. *In this, O God, we confeſs our weakneſs, and earneſtly beg help of thy goodneſs.*

Thus we are loſers, as often as we are contradicted or oppoſed, eſpecially if by thoſe to

whom we are any ways diſaffected. R. *In this, O God, we confeſs our weakneſs, and earneſtly beg help of thy goodneſs.*

Thus we are loſers, when we fall under trouble or diſtreſs, or are viſited with ſickneſs or violence of pain, or loſs of friends. R. *In this, O God, we confeſs our weakneſs, and earneſtly beg help of thy goodneſs.*

In theſe, and many other occurrences, O God, we diſcover an extreme weakneſs in ourſelves; and while we ſee how much the patient ſuffering of the martyrs was to their advantage, we plainly ſee likewiſe, how much we are loſers by our impatience. We ſee how great our indiſcretion is, who being induſtrious in managing temporal affairs to our own intereſt, are ſo very careleſs in the greater concern, as to neglect the improvement of ſuch opportunities, as are daily offered for our ſalvation. We ſee how much we are our own enemies, in complaining of the injuries others offer us, and at the ſame time doing our ſouls more hurt by our impatience than is in the power of the whole world, without our concurrence, to do againſt us.

Wherefore, O Lord, we moſt earneſtly beſeech thee to help us in the remedy of this our weakneſs; we beſeech thee to give us new ſtrength of mind, whereby we may be ever preſent with ourſelves in time of provo-

cation, oppreſſion, or trouble, ſo as not to be carried away into any degree of violence; but may be enabled to moderate all growing paſſion, to quiet all inward diſturbance, to govern our fears, and ſuppreſs all motions to impatience.

This, O God, we aſk of thee, and importune thy goodneſs to our relief; becauſe we, every day, experience our weakneſs, and ſee by the trifling occaſions, which ſo eaſily diſturb us, that of ourſelves, we are miſerably wretched, and can expect no remedy, except thou, O Lord, art pleaſed to ſhew mercy, and by thy powerful grace to aſſiſt us.

Aſſiſt us therefore, O God of infinite patience, and now teach us to be patient; teach us to practiſe the leſſons thou haſt given us, both in the ſufferings of our loving Redeemer, and in the examples of ſo many martyrs, who for the crown ſet before them, endured the ſevereſt torments, and all the cruelties of death, with the enjoyment of inward peace, and a comfortable ſubmiſſion to thy Holy Will.

O God! When ſhall we come to this happy diſpoſition! When ſhall our ſouls be ſo confirmed, as not to fall into impatience, upon the approach of every thing that is uneaſy to us! It is what we profeſs to be our duty,

and often reſolve; and yet ſtill (ſo unhappy are we) upon new occaſions, we find the return of our weakneſs; and when we think ourſelves prepared to bear the weight of the croſs, we are ſurpriſed with ſudden diſturbance, and are overthrown with trifles.

This, O God, is part of our management; and unhappy it is, that being ſo often called upon to offer a ſacrifice to thee, our heavenly Father, we ſo often loſe the opportunity, and let impatience ſteal away the offering we ought to make to thee.

It is unhappy, that being furniſhed with means, to cancel our paſt debts, and move thee to mercy, we abuſe ſuch means, to the increaſe of our debt, and defile our ſouls ſtill more, with that, which thou haſt provided for purifying them in thy ſight.

It is unhappy, that being invited to the fellowſhip of the croſs, and to be united with Chriſt in his ſufferings; we neglect ſuch mercies, and chuſing the happineſs of the world, we reckon all that our misfortune, which is to bring us to the reſemblance of the croſs.

All this is very unhappy in us, and therefore we beg thee, to conſider our miſery, and give us grace to manage more diſcreetly the uneaſy circumſtances of our life; that we turn them to better account, and not

make preſent troubles the beginning of eternal ones

Grant therefore, we beſeech thee, that whenever any uneaſineſs happens to us, we may, for the time to come, ſuppreſs all impatience, and immediately fly to thee, our God; to thee, who art the Father of thee poor, the comforter of the afflicted, and the Protector of all that put their truſt in thy goodneſs.

Before thee, may we, in all trouble, proſtrate ourſelves, and humbly beg thee to be our helper, to govern our thoughts and words, and mercifully to prevent in us all the ſinful effects of a fretful, impatient, and diſturbed mind.

Then, O God, give us a ſenſe of our duty; be thou the light of our reaſon, and let it not be corrupted by paſſion. Teach us then to ſubmit to thy Holy Will, to rejoice in being humbled, in being treated as our ſins deſerve, and in having the opportunity of offering ourſelves a ſacrifice to thee.

Thus, O God, may we do in time of trouble, that ſo we may ſuffer, as chriſtians, and in the ſpirit of the martyrs, and find inward comfort in all our afflictions. This ſpirit, O Bleſſed Lord, we beg for ourſelves; and not only for ourſelves, but likewiſe for all other thy ſervants, who are any where in

trouble. Be thou, O God, their ſupport and ſtrength under all their weakneſs; be thou their Protector againſt all the ſinful effects of dejection and paſſion: Give them humility, patience and courage, that they may make advantage of all their trials, to thy glory, and the good of their own ſouls. *Amen.*

Hear us, O God, and in all our trouble grant us patience.

R. *In all our troubles, grant us the ſpirit of the martyrs.*

Let us Pray.

O GOD, who giveſt us the yearly comfort of the ſolemnity of thy Holy Martyrs Saint *N.* and *N.* mercifully grant, that as we rejoice in their merits, ſo we may be encouraged by their examples. Through our Lord Jeſus Chriſt, thy Son.

Biſhop and Confeſſor.

THIS being the day of Saint N. *a Holy Paſtor of Chriſt's Church, who being eminent in all virtues, was a guide to his flock, and a light to the world, and conſummate in holineſs, gave up his ſoul to God: Let us accordingly give thanks, and direct our prayers.*

Let us Pray.

BLESSED be thy Holy Name, O Eternal Father, for thy ſingular mercies to this thy ſervant, by which he was called from amongſt the people, and by the gifts of thy Holy Spirit prepared to be a Paſtor to thy flock, and a guide in the way of ſalvation.

This, O God, was thy bleſſing to him; and therefore, while we admire and honour his virtues, we praiſe thy goodneſs, by whoſe bounty alone he was raiſed above the corruption of nature, and fitted for that great charge, to which he was called.

For all thy mercies alſo to him, by which he was prepared to have a ſeat in thy kingdom of glory, we, this day, bow down before thee, our God; we praiſe thee, we adore and glorify thee, and deſire thy name may be magnified for ever. For thou art a God, infinite in goodneſs and power, and there is none like thee, in all the nations of the earth. To thee therefore be praiſe, glory, adoration and thankſgiving for ever, from all thy creatures, and more eſpecially from us, who are called to a particular knowledge of thy mercies

But, O God, while we, with gratitude, comemorate thy mercies to this thy ſervant, we beſeech thee to multiply the ſame in thy church, for the good of the faithful, which

thou haſt purchaſed to thyſelf, by the blood of thy only Son.

For their ſakes, O Lord, and for the glory of thy name, repleniſh all Prelates and Paſtors of the church, with an apoſtolic ſpirit, that they may watch over their flock, that they may maintain diſcipline, that they may zealouſly labour in reforming all diſorders and abuſes, and revive in their flock the ſpirit of the primitive times.

For this end, we beſeech thee, O Jeſus, the Supreme Paſtor, to fulfil thy promiſes to the church, and to exclude all thoſe from bearing any charge under thee, who are not called, and fitted for it by thy Holy Spirit. Exclude all hirelings, and all thoſe who are of a worldly ſpirit. Exclude all thoſe, who are nominated by favour only, or intereſt. Exclude all thoſe, who have no other call, but of an honourable proviſion, or the thoughts of a livelihood.

Theſe, O Jeſus, and all others, who have not an eccleſiaſtic ſpirit, mercifully exclude from the church, and ſuffer not the charge of ſouls to be any more made a matter of traffick, to the ſcandal of chriſtianity, and diſhonour of thy name.

O God, to thee our aggrievances are known and how great are the abuſes, in giving commiſſions of acting under thee, to

thoſe

thoſe who have none of thy ſpirit. All theſe we lament, while we ſee the ordinances of thy mercy turned to the ruin of ſouls; but while we ſee it and grieve at the ſight, it is only thou, O Lord, by thy Almighty Power, canſt remedy theſe evils. To thy mercy therefore we humbly recommend them, and now conjure thee by that love, which humbled thee to the death of the croſs, to have compaſſion on thy flock, which is the price of thy blood, and not to ſuffer it to periſh by their hands, who ſhew thy authority, and govern in thy name.

And not only this bleſſing of good Paſtors, but we aſk for thy flock likewiſe ſuch other graces, as are neceſſary for them in their own ſphere. Grant therefore to all thy faithful, and to us in particular, that we may have a ſpirit ſubject to that authority, which thou haſt put over us, for the good of our ſouls; that we may reverence thee in thy paſtors, who ſpeak to us in thy name, and not let any unworthineſs of thy miniſters make void with us thy ordinance, or bring thy power into queſtion or contempt.

Grant us likewiſe a docile ſpirit, that we may open, not only our ears, but our hearts alſo, to thoſe ſaving truths, which are taught us from thy Goſpel, and ſhewing us the way of eternity, prepare us for happineſs.

All theſe may we receive with thirſty ſouls, and by thy grace, O God, may we be daily puſhed on with ſolicitude of practiſing what we are taught, and making thy will the rule of our life. But in this, O merciful Lord, we beſeech thee to conſider our weakneſs, with all the difficulties that are before us, and accordingly to proportion thy help to us, that ſo, amidſt all the diſſuaſives of inclination, cuſtom, evil company, the devil and the world, we may ſtill be faithful to what thou haſt called us.

O God, give us grace to overcome all whatever is contrary to thee, and let thy will in us prevail againſt all oppoſition, that ſo, amidſt many infirmities, we may ſtill be conſtant to our duty, and ſuffer neither flattery nor violence, to draw us out of the way of thy commands.

And this, O moſt gracious Lord, we aſk, not only as to the avoiding what is ſinful, which is a general duty, but likewiſe, that as this holy prelate, whom we this day honour, was faithful and zealous in ſatisfying all the duties of his charge; ſo we alſo may conſider all the obligations of our ſtate, and with a like fidelity, diſcharge whatever is incumbent on us,

This, O God, we earneſtly demand of thee, becauſe we know thou wilt call us to an account, not only how we have obſerved thy commandments; but likewiſe, whether we have faithfully ſatisfied theſe obligations, which belong to our condition of life, in which we are engaged. We know likewiſe, there are very conſiderable failings in this point, ſo that there may be the guilt of great injuſtices, even where there appears not the tranſgreſſion of any commandment.

Hence, O Lord, we have great reaſon to importune for thy grace, to keep us ſteady in the obſervance of thy law, and likewiſe of theſe particular obligations, which are annexed to our ſtate. Help us therefore, we beſeech thee, in this, and give us ſuch ſtrength of grace, that no temptation may be able to prevail againſt us.

Grant, O God, that neither ſloth, nor ſelf-love, nor the love of ſleep or eaſe, may ſo far prevail upon us, as to be the occaſion of neglecting the duties of our ſtate. R. *Hear us, O God, in this, becauſe we are often here in danger of neglect.*

Grant, O God, that no immoderate love of diverſions, or of gaming, nor intemperance, may ſo far prevail upon us, as to

be the occaſion of neglecting the duties of our ſtate. R. *Hear us, O God, in this, becauſe we are often here in danger of neglect.*

Grant, O God, that no love of company, or of entertainments, or of prodigal expences, or of an undiſciplined and diſorderly life may ſo far prevail upon us, as to be the occaſion of neglecting the duties of our ſtate. R. *Hear us, O God, in this, becauſe we are often here in danger of neglect.*

Vouchſafe, O Lord, to hear us, becauſe we know, however faithful we may be in all other points, yet if we fail in this, we cannot be good chriſtians. Nay, we have it from thy own ſacred word, that *if any has not care of his own, eſpecially thoſe of his own houſe, he has denied the faith, and is worſe than an infidel.*

What can be more terrible than this! Have mercy therefore on us, we beſeech thee, and by thy grace make us faithful in theſe duties, on which our eternity depends. That as we honour thy ſervants, who have been thus faithful, ſo by a like fidelity we may come to partake of their rewards. *Amen.*

Let us Pray.

HEAR, O Lord, we beſeech thee, the petitions we make to thee, in the ſolemnity of Saint *N.* thy holy confeſſor and Biſhop: That as he was faithful in thy ſervice, ſo his merits pleading for us, thou wouldeſt vouchſafe to give us pardon of all our ſins. Through our Lord Jeſus Chriſt, thy Son.

A Confessor no Bishop

THIS being the day of Saint N. *a holy ſervant of our Lord, who in the practice of great piety and patience, confeſſed the name of Chriſt, and a faith in his Goſpel, and by an evangelical life laboured for life eternal: Hence let us both give thanks, and direct our prayers.*

Let us Pray.

BEFORE thee, O God, we aſſemble this day, in memory of thy ſervant Saint *N.* in whom thou haſt been pleaſed to manifeſt ſo many arguments of thy power and goodneſs, that while we conſider the eminency of his virtues in a corruptible

body, we are obliged to adore thee, the author of all thoſe wonders, excellencies and perfections, which appeared in him.

Praiſe therefore, adoration and glory be to thee, O fountain of infinite goodneſs, who haſt thus bountifully diſpenſed thy bleſſings to thy faithful people, and in this thy ſervant, haſt given ſuch a glorious example of all that is good; and encouraged us, with hopes, to labour in overcoming our own corruption, and to take pains in the work of our ſalvation.

Praiſe be to thee, O God, for the example he has given us, in deſpiſing this world, and ſeeking thee above all things.

Praiſe be to thee for the example he has given us, in mortifying his body, and by rigorous auſterities, bringing his fleſh into ſubjection to his ſpirit.

Praiſe be to thee for the example he has given us, in his frequent watching, in his penitential faſting, and fervent prayer.

Praiſe be to thee for the example he has given us, in reſiſting the devil, and letting no temptations either diſcourage or tire him, in the proſecution of his duty.

Praiſe be to thee for the example he has given us, in his ardent deſire of heaven,

and continuing ever faithful amidſt many trials.

Praiſe be to thee for the example he has given us, in his great patience under all difficulties, and amidſt all manner of aſſaults, ſtill retaining his hope in thee.

For theſe, and all other good leſſons he has given us, for our encouragement in virtue, for increaſe of our hope, for overcoming our enemies, for deſpiſing what is temporal, and earneſtly labouring in the work of eternity; praiſe, adoration and thankſgiving be to thee for ever, who art the Author of all good, and in his glory, which by thy mercy he enjoys, may thy holy name be glorified for ever.

And that this thy glory may increaſe to our benefit, grant to us, who honour thee, in this thy ſervant, that we alſo may partake of the ſame grace and holy ſpirit, which preſerved him from the corruption of the world, and conducted him by the ways of the Goſpel, to that eminent degree of glory, which he now enjoys, happy with thee in heaven.

Grant us, O God, we beſeech thee, that ſtrengthened by thy holy grace, we may learn to deſpiſe the world, and carefully avoid all thoſe things in it, which draw us into ſin, or any ways render us diſpleaſing to thee.

For this end, O God, mercifully vouchſafe to change our hearts, and take from us the reliſh of all that is vain and worldly. Imprint in our ſouls a true idea of the deceitful ſatisfaction of fleſh and blood, may we ſtand ſurpriſed at our paſt follies, in venturing eternity, for the enjoyment of flying ſhadows; and now may we enter into the practice of parting with all ſuch ſhadows, as contemptible, for purchaſing to ourſelves the poſſeſſion of ſuch goods, as ſhall never be taken from us.

Grant us likewiſe, O God, that as we ſee in this ſaint, the happy fruit of his mortifications and auſtere method of life; ſo we, who deſire to come to the ſame happy end, may endeavour to go on in the ſame way, even that way, which the goſpel of Jeſus Chriſt has taught us, of denying ourſelves, and taking up our croſs.

For this end we beſeech thee, O God, to take from us, or give us grace to overcome the love of ſoftneſs and eaſe: May we ſee the folly of all our pleaſing methods, in ſeeking to gratify our ſenſes, our inclination, our nature and our appetite. May we ſee this to be making an idol of ourſelves, and ſacrificing all we have to our own ſatisfactions and weakneſs. May we ſee all this to be feeding and nurſing corruption, to be ſtrengthening the enemy, to be increaſing the difficulties

of our ſalvation, and that we cannot be truly in earneſt, in what we believe, whilſt pretending to the hopes of future happineſs, we avoid thoſe ways which lead to it, and with all our contrivance and endeavours, ſeek ſuch others as carry us away from it.

O God, open our eyes, in this point, that we may ſee how much more conformable to thy Goſpel are the ways of penance, than thoſe of ſeeking ourſelves, and of gratifying ſelf-love. Open our eyes, that we may ſee how great is the difference between thoſe ſouls, who now happy in heaven, are continually bleſſing thee for the mortifications they choſe, in crucifying the fleſh, and thoſe others, who now wretched in hell, are racked with deſpair, and curſe themſelves for their madneſs, in ſeeking ſhort ſatisfactions and for the ſake of theſe treaſuring up for themſelves everlaſting torments. This difference, O God, may we now underſtand, and therefore now chuſe the ways of ſelf-denial, that ſo by preſent labours in ſubduing corruption, we may decline the paths of ſin, and purchaſe to ourſelves never fading crowns and reſt everlaſting.

Grant us likewiſe, O God, that according to the example of this day, we may be watchful againſt all temptations, and carefully avoid all thoſe occaſions, which are

ſnares for our ſouls, and ſeem prepared to ſurpriſe us into the guilt of ſin. How many O God, are there of theſe, into which we are brought by the unavoidable circumſtances of our life! And how very many alſo do we prepare for our own deſtruction, and even then raſhly promiſe to ourſelves ſecurity, that with ſome colour of reaſon, we may make ourſelves miſerable!

But, O Bleſſed Lord, in all theſe let thy grace make us more diſcreet and cautious. Give us a ſeaſonable fear of our own weakneſs that we may never more run raſhly into the dangers of ſin: And whenever we are aſſaulted with evil, then, O God, give us courage and ſtrength to ſtand againſt it, and to remember to be faithful to the promiſes we have made, of renouncing the devil, with all his pomps and works.

For this end, O God we beſeech thee, to weaken in us all our ſinful inclinations, and eſpecially thoſe, which moſt frequently lead us into ſin. Againſt all theſe may we ſtill be upon the watch, and not truſt them, even when they ſeem to be innocent. May we ſtill conſider ourſelves very unſafe, as long as theſe abide ſo powerful in us, and therefore, every day, contrive, by ſuitable ſelf-denials, to break their force. But if we do not this, how can we pretend to be ſerious, whilſt having enemies within us, we take no

care to bring them into ſubjection, but expoſe ourſelves to be made their prey.

Grant us likewiſe, O God, patience under all difficulties, whether thoſe which are occaſioned by our own weakneſs, or thoſe which are given us by others. May we ſtill labour to go on amidſt all diſcouragements, and never be tired though we ſee no end of our labours. It is by bearing our burthen to the end, we are to gain thy favour; and if we cannot go on but with great ſtruggling, there the crown will be the greater. Hear us, therefore, O God, and grant us both patience and perſeverance, that our difficulties may be to our improvement, and that we may never think ourſelves unhappy in that way, which has carried ſo many to heaven.

Lead us on, O merciful Lord, in the way of thy ſaints.

R. *And grant we may forſake all thoſe our own ways, which are not according to their example.*

Let us Pray.

BE favourable, O Lord, to the prayers we pour forth in this ſolemnity of thy holy Confeſſor Saint *N.* that we who have no confidence in our own righteouſneſs, may be

helped by his prayers, who was well pleasing to thee. Through our Lord Jesus.

On the Day of a Holy Virgin and Martyr.

THIS being the day of the Holy Virgin and Martyr, S. N. who served her spouse, Jesus Christ, with fidelity, and gave her life a sacrifice to him: Let us give thanks to Almighty God for this privilege of mercy to his servant, and beg for ourselves a portion of the same grace, that we may not be wanting in patience or courage.

Let us Pray.

BEFORE thee, O Almighty and everlasting God, we bow down, and join with all the blessed above, in admiring thy goodness and praising thy mercy, for the wonders of thy grace appearing in this thy servant, in her triumphs over nature, the devil and the world, in her faithfully serving thee, and giving her life a sacrifice to thy glory.

This, O God, we acknowledge to be the effect of thy bounty. For what could a

nature ſo weak do amidſt the various aſſaults of ſo many powerful enemies; how could a conſtitution ſo tender, ſubject to ſo many apprehenſions and fears, ſtand fearleſs in the ſight of torments and death, if thou, O Lord, hadſt not fulfilled thy promiſes in thy ſervant, and ſupported her with heavenly ſtrength, who put her truſt in thee.

Wherefore, O God, in the confeſſion of this thy power and goodneſs, manifeſted in thy ſervant, we praiſe, adore and glorify thy Holy Name.

For that her eminent ſanctity of life, in deſpiſing the world, and, amidſt ſo many temptations, faithfully ſerving her heavenly ſpouſe, R. *Bleſſed be thou, O God.*

For her great conſtancy, in purſuing the way of virtue, notwithſtanding the apprehenſion ſhe had of ſuffering for it. R. *Bleſſed be thou, O God.*

For her great courage, in not being terrified with the threats of cruelty and malice, but bearing all with a reſolute and undaunted mind. R. *Bleſſed be thou, O God.*

For her great patience and perſeverance, under the ſeverity of torments, and not quitting duty for the love of life. R. *Bleſſed be thou, O God.*

For her wonderful ſubmiſſion to thy Holy Will, in drinking of this bitter cup, and in

the midſt of death, ſtill bleſſing thy name. R. *Bleſſed be thou, O God.*

For the grateful ſacrifice ſhe made of herſelf, in being conſumed by the flames of charity, and giving her life for thy glory. R. *Bleſſed be thou, O God.*

For all theſe thy ſingular privileges of grace beſtowed on this holy Virgin, we deſire thy name, O God, may be glorified, and that the yearly return of this ſolemnity, may excite in thy faithful a grateful memory of thy mercies, and be an encouragement to them of following the example of her piety, her patience and her courage.

In particular, we aſk, this day, thy holy grace for ourſelves, that ſeeing how very much this tender virgin ſuffered with patience and a peaceable ſubmiſſion to thy Holy Will, we may be aſhamed of our great impatience, who can meet nothing we diſlike, but with diſturbance and ſin.

Give us, we beſeech thee, a true ſenſe of this our great indiſpoſition, who are ſo eaſy in reſenting, ſo ſevere in reproving, ſo raſh in cenſuring, ſo forward in fretting; who are ſo ſoon provoked, ſo warm in our anger, ſo blind in our paſſion, ſo loud in complaining, ſo eaſily dejected.

Give us, we beſeech thee, a ſenſe of this our manifold weakneſs; and after ſo much

experience of it, may we now at length underſtand, how very diſagreeable this is to our profeſſion, how contrary to our greateſt intereſt, and how unlike to the ſpirit we honour in the Martyrs.

Open our hearts, O Bleſſed God, to underſtand this aright, and not only to underſtand it, but even ſo, as to turn our moſt ſerious endeavours againſt it, and labour every day to overcome it. And give thou, O God of mercy, a bleſſing to what we do, that we may gain upon our weakneſs, that we may give a check to the firſt approaches of all inward or outward diſturbance, and thus bring ourſelves to that true temper, as to ſhew to all, who are witneſſes of our converſation, that it is not now the old, but the new man rules in us.

Hence, O God, we beſeech thee, may we ſee that good effect of our endeavours, as,

To bear with patience all the ſcourges, which comes immediately from thy heavenly hand. R. *Grant this, O God.*

To bear with patience all the pains and ſickneſs of our body, and oppreſſions of our mind. R. *Grant this, O God.*

To bear with patience all domeſtic troubles, and whatever difficulties we meet, in ſatisfying the obligations of our ſtate. R. *Grant this, O God.*

To bear with patience all the uneaſy tempers of thoſe, with whom we converſe. R. *Grant this, O God.*

To bear with patience all affronts, injuries, and whatever other provocations are given us by any neighbours. R. *Grant this, O God.*

To bear with patience all contradictions and reproofs, though undeſerved, as likewiſe whatever we ſuffer through the malice, injuſtice or indiſcretion of others. R. *Grant this, O God.*

To bear with patience the difficulties of our own temper, the infirmities of our mind, and all the trouble we have, in overcoming ourſelves. R. *Grant this, O God.*

Grant theſe our petitions, O God, and for this end, we beſeech thee, to direct our endeavours, that we may every day keep a ſtrict watch upon ourſelves, and obſerving the motions of our ſouls, may be ever induſtrious in ſuppreſſing all thoſe, which are the effect of impatience.

Hence, O God, we beſeech thee, give us ſtrength to reſiſt all the motions we perceive in us, to anger and paſſion. R. *We beſeech thee hear us.*

Give us grace to govern our words, that we never break forth into any injurious, biting or provoking expreſſions. R. *We beſeech thee hear us.*

Give us grace to ſuppreſs all kind of revengeful and malicious thoughts, and whatever are ſuggeſted by that ill principle of returning evil for evil. R. *We beſeech thee hear us.*

Give us grace to caſt off all fretful reſentments, and the unjuſt reaſoning of an exaſperated or diſturbed mind. R. *We beſeech thee hear us.*

Give us grace to break off with violence, all melancholy and dejecting imaginations. R. *We beſeech thee hear us.*

Give us grace to withſtand all kinds of diſcouraging thoughts, which, upon diſappointments, diſſuade us from purſuing the good we have undertaken. R. *We beſeech thee hear us.*

Hear us, O God, we beſeech thee, in all theſe particulars; give us grace never to be tired in our endeavours, and may our endeavours be ever attended with thy bleſſing. Thus, by perſevering, may we overcome our temper, however difficult it be, and bring it into ſubjection to thy law. We have been too long governed by it, and by its raſhneſs, led into many ſins; there has been too much of this; now, O God, by the help of thy grace, may we undertake to ſubdue it, and teach it to obey. Without this, we in vain honour the Martyrs; and by this method

only, can we come to the ſpirit of the Martyrs, which is the bleſſing we moſt earneſtly aſk of thee, this day, our Lord and our God.

And not only for ourſelves, but in particular we aſk it for all thoſe of thy faithful, who being in trouble, want thy ſpecial grace to ſtand under it, as either offending thee by their impatience, or being in danger of deſpair. Look upon all theſe, we beſeech thee, ſupport them in their trouble, and give them patience.

Look upon all thoſe, who are under the violence of pain or ſickneſs. R. *And give them patience, O Lord.*

Look upon all thoſe, who are in captivity, or in priſon, or under any oppreſſion or injuſtice. R. *And give them patience, O Lord.*

Look upon all thoſe, who ſuffer perſecution, or are under hardſhips for their faith. R. *And give them patience, O Lord.*

Look upon all thoſe, who are in trouble of conſcience, direct them, we beſeech thee. R. *And give them patience, O Lord.*

Look upon all thoſe, who are under the weight of any affliction; ſupport them by thy grace. R. *And give them patience, O Lord.*

Look upon all thoſe, who lie under darkneſs, oppreſſion of mind, or are expoſed to the violence of temptation; be thou a comfort to them. R. *And give them patience, O Lord.*

Look upon all widows and orphans, upon all who are diſconſolate, and upon ſuch as are under the ſeverity of domeſtic trials; be thou their counſel and director. R. *And give them patience, O Lord.*

Look upon all, in whatever diſtreſs or affliction they be, whether of body or mind, and let them find, that thou art their God. R. *And give them patience, O Lord.*

Thus, O heavenly Father, on the day of this Martyr, we recommend to thy merciful protection, all that are in trouble, and moſt humbly beg, both for them, and for ourſelves that we may learn to make a good uſe of our trials, and by our patience under them, may, with the martyrs, make the purchaſe of an eternal crown. Grant this, O God; and now, while we are taught by thy ſervant, how we are to ſuffer, let, this day, no impatience be ſeen in us. And thou, O holy martyr, as thy example teaches, ſo let thy charity plead for us, that we may follow thy ſteps. *Amen.*

Let us Pray.

O GOD, who, amongſt other wonders of thy power, haſt rendered even the weaker ſex victorious in martyrdom: mercifully grant, that we, who celebrate the

triumphs of Saint *N.* Virgin and Martyr, may by her example, come to the poſſeſſion of thee. Through our Lord Jeſus, Chriſt thy Son.

On the Day of a Holy Virgin, not Martyr.

THIS being the day of Saint N. *a holy virgin, who by a life of ſingular piety became the glory of the church, and an example to all chriſtians: Let us give thanks to Almighty God, for the great prerogatives of grace beſtowed upon her, and likewiſe beg, that by her example, we and all chriſtians may be led into the way of ſalvation.*

Let us Pray.

BEFORE thee, O God of infinite majeſty, we bow down and adore this day, in acknowledgement of thy ſingular gifts and graces, ſo remarkably eminent in this thy ſervant; by which thou haſt raiſed ſo weak a veſſel to that degree of holineſs, as to become a light in thy church, and encouragement in virtue, and a guide in all thoſe ways, which the goſpel recommends, as the ſafeſt paths to ſalvation.

For theſe thy mercies to this holy Virgin, we render thee praiſe and thankſgiving, and beg that thy name may be bleſſed by all generations.

For calling her out of the world, to become thy faithful ſervant. R. *Praiſe and thankſgiving be to thee, O God.*

For giving her grace, to deſpiſe the deceitful vanities of the world, and to chuſe the better part. R. *Praiſe and thankſgiving be to thee, O God.*

For giving her ſtrength to ſtand againſt all the ſnares of corruption, and to triumph over all the enemies of her ſoul. R. *Praiſe and thankſgiving be to thee, O God.*

For leading her into the narrow way, and teaching her to renounce all things for the love of her ſpouſe. R. *Praiſe and thankſgiving be to thee, O God.*

For teaching her to walk by the ſpirit, and to hate her life in this world, that ſhe might keep it to life eternal. R. *Praiſe and thankſgiving be to thee, O God.*

For teaching her to keep a clean heart, ſo to prepare to ſee thy face. R. *Praiſe and thankſgiving be to thee, O God.*

Praiſe and thankſgiving be to thee, O God, for theſe and other thy gifts, with which thou haſt been pleaſed, in thy mercy, to enrich the ſoul of thy ſervant, giving her the victory

over all her enemies, and carrying her through many trials to an everlaſting crown.

But, O God, while we thus, with honour commemorate the bleſſings of thy mercy in others, may thy infinite goodneſs have regard to us alſo, who are in want of thy help, and work that change in our ſouls, that we may find the effect of thoſe graces in ourſelves, which we ſo much approve and admire in the ſaint of this day.

Draw us, by the power of thy grace, from our own ways, and from all thoſe of the world, which are corrupt; and grant we may now in earneſt undertake to walk by a better ſpirit; even by that ſpirit of Jeſus and his goſpel, which was ſo remarkable in this holy Virgin, and conducted her to the preſence of her ſpouſe.

Lead us, O God, we beſeech thee, into the way of her humility, that having a true ſenſe of our own unworthineſs, we may decline all the contrivances of pride, as moſt unjuſt, may eſteem ourſelves the meaneſt of all, and embrace contempt, as our due. R. *Teach us, O God, to be truly humble, and in this may we follow the ſpirit of this ſaint.*

Lead us, O God, we beſeech thee, into the way of her ſelf-denial and penance; that we may no longer conſult our own wills our inclination and appetite; but conſider

what is due to our ſins; what is neceſſary for overcoming our own corruption; and hence take the meaſures of what we are to do, and what to avoid. R. *Teach us, O God, the ways of ſelf-denial and penance, and in this may we follow the ſpirit of this ſaint.*

Lead us, O God, we beſeech thee, into the way of her patience; that we may bear all the trials, troubles, loſſes and temptations of this life with a peaceable ſubmiſſion to thy Providence, to thy juſtice and to thy Holy Will; and thus ſubduing in ourſelves all ſinful diſquiets, be ſolicitous to improve under all our troubles. R. *Teach us, O God, to be thus patient, and in this may we follow the ſpirit of this ſaint.*

Lead us, O God, into the way of her charity, that we may love thee and ſeek thee above all things; that we may baniſh from our hearts the ſinful and dangerous love of all creatures; that we may give admittance to no exceſs, to nothing that can defile; but labour to preſerve in our breaſts, clean hearts, ſuch as may be fit for thy abode. R. *Teach us, O God, this charity, to love thee with all our heart; and in this may we follow the ſpirit of this ſaint.*

Lead us, O God, we beſeech thee, into the way of her true wiſdom, that we may not waſte our lives in folly, vanity or ſin, or in

providing only for a ſhort life, which with all its contrivances and cares, muſt ſoon end in duſt; but may employ our time in ſuch a manner, as by the good management of a few moments, to ſecure our eternal reſt. R. *Teach us, O God, this true wiſdom, and in this may we follow the ſpirit of this ſaint.*

Lead us, O God, into the way of her conſtancy, that we may never be tired, either with the trials of this life, or the remedies of our own corruption, or the duties of our ſtate; in all theſe may we hold on with perſeverance, ever looking at Chriſt our head, and at the crown that is ſet before us. R. *Teach us, O God, this conſtancy, and in this may we follow the ſpirit of this ſaint.*

In this manner, we beſeech thee, O God, to direct our lives, that having ſo many examples of thy ſaints, every day, calling upon us, we may not go on blind and ſenſeleſs, in the ways of our own corruption; as if we had been born for nothing, but to live here in folly and vice; but may turn ourſelves to thee, our Creator and our God, and enter into ſuch a method, as will be a comfort to us at the hour of our death, and be a means of bringing us to the poſſeſſion of everlaſting happineſs.

For this end, ſhew thy mercy to us, O God, and open our eyes, that we may ſee the

the disorders of our lives, and all those weaknesses which make us unlike what we profess: Deliver us, in this point, from all deceit, and suffer us not to be so unhappy as to embrace snares and sin, under the pretext of innocence. Shew us what we are, and give us a true knowledge of all our ways; and, O God, favour us, we beseech thee, with that grace which is necessary for our amendment; that while we honour thy servants, we may follow the example they have given us, and be in the way of partaking of their crowns.

And in particular, O most gracious Lord, since thou hast called us not to uncleanness, but to holiness, give us grace to purify our hearts from all that can defile. Let not the iniquity of the heathens be found in us, who are believers; but being disengaged from all sinful affections, may we keep that due guard both upon our outward and inward man, that the devil may find no entrance into our hearts; but these being preserved holy, they may be as becomes the temples of the Holy Ghost.

Thus, O God, we confess it ought to be in every soul, which having renounced at the font the devil and all his works, has been consecrated a living sacrifice to thee, and thy adopted child. Wherefore we be-

ſeech thee, O God, to give to all Chriſtians a true ſenſe of their character, and of that great ſanctity which belongs to their profeſſion. Hence, O Lord, give them an abhorrence of all wickedneſs, and eſpecially of all thoſe brutiſh liberties which are in favour of a carnal or ſenſual mind. Cleanſe thy people from all the abominations of unbelievers, ſanctify their converſation, and let nothing unbecoming be heard from their mouth; but as thou art holy, ſo may they be holy.

To thy ſpecial protection we recommend all thoſe, who being in their tender years, are not yet tainted with vice. Be thou, O God, a guide to theſe, and preſerve them from all ſnares; give them diſcretion, that they may not raſhly expoſe themſelves to danger: Give them courage, that whenever danger meets them, they may either wiſely decline it, or be faithful in reſiſting it. Let not the love of vanity, folly, and idle entertainments, take the firſt poſſeſſion of their hearts; but draw them to thyſelf by a ſincere piety, that thy goodneſs being engaged to them, they may be ever ſecure under thy protection.

Have mercy likewiſe, we beſeech thee, on all thoſe who having renounced the world, have choſen Chriſt for their ſpouſe, and

conſecrated their lives to thee. Take from them, O God, a worldly ſpirit, and perfect in them the ſpirit of their vocation; be thou the comfort of their labours, and may it be their daily endeavour more cloſely to be united to Chriſt, whom they have choſen. Deliver them from all ſpiritual deluſions, and let nothing hinder them in making their approaches to thee. And thou, O holy Virgin, whom we honour this day, be mindful of them before the throne of God; pray for all the bleſſings belonging to their ſtate, that God may be glorified in them: Remember us alſo, who are in the midſt of a ſinful and uncertain world, that we may be ſecured by the ſame powerful Hand which was your deliverance, and be led on in the ſame way to happineſs; ſolicit this for us, through the merits of Jeſus Chriſt, our common Lord and Redeemer. *Amen.*

Let us pray.

HEAR us, O God, our ſalvation, that as we rejoice in the feſtival of thy holy Virgin, Saint *N.* ſo we may be improved in the affection of ſolid piety, through our Lord Jeſus Chriſt.

On the Day of a Holy Widow.

THIS *being the day of Saint* N. *a holy widow, who being releaſed from worldly engagements, conſecrated her widowhood to God, in a life of exemplary piety: Let us give thanks for the plenty of heavenly graces, ſo remarkable in this his ſervant, and beg grace, that we may learn from her example.*

Let us pray.

TO thee, O eternal God, we render thanks for the great example we have in thy ſervant, whoſe virtues, with their rewards, the church calls us to commemorate this day. She had her part in the world, but even in that diſtracted ſtate, ſhe laid the foundation of a holy life; and having got the opportunity of a greater freedom, ſhe turned it not to the ſervice of natural corruption and ſelf-love, but improved her diſengagements from the world, for making a more ſtrict engagement with thee.

Thus ſhutting her heart againſt the world, and opening it towards heaven, ſhe received the plenty of heavenly bleſſings, and abound-

ing in all good, ſhe became an example to the faithful, giving a manifold proof of thy graces overflowing in her.

Of all which, we acknowledge thee, O God, the fountain; and therefore bleſs thy name for whatever we admire in her; looking upon this, and all other feſtivals of the ſaints, as ſo many days of ſolemn acknowledgments of thy goodneſs to ſinful clay; and as public thankſgivings of thy bounty, in diſpenſing thy manifold gifts, for the edifying of thy church, and encouragement of thy faithful in all good.

For whatever, therefore, heavenly gifts and graces thou waſt pleaſed to pour forth upon this thy ſervant, we bow down, we adore thee, we give thee praiſe and thankſgiving, and beg that heaven and earth may join in glorifying thy holy Name, and making the acknowledgments due to thy goodneſs.

To the ſame goodneſs we addreſs our petitions in our own behalf, beſeeching thee to extend thy mercy to us alſo; that as we glorify thee in thy ſaints, ſo we may glorify thee for thy grace communicated likewiſe to us, by which we may be directed into the way of thy commandments, and be zealous in following their ſteps, who, in their lives, have ſhewed us the way to everlaſting bliſs.

And now, on this day, O God, we beſeech thee, may thy grace inſpire us with reſolutions of quitting our own corrupt ways, and copying out thoſe which are ſet before us by the example of this ſaint.

Turn our eyes, O God, to conſider the chriſtian wiſdom of this thy ſervant, in making ſo good a uſe of all the circumſtances of her ſtate; who turned not the great advantages ſhe had, to the ſervice of this world; but ſought thy glory, O God, in all, and made them preparations for a comfortable and happy death. R. *Turn our hearts, O God, we beſeech thee, ſeriouſly to conſider this her chriſtian wiſdom.*

And hence, O bleſſed Lord, may we obſerve, condemn, and reform our own unaccountable and even fooliſh ways, who are ever upon contrivances how to abuſe thy bleſſings, in ſeeking to ſet out and ſatisfy a periſhing carcaſe, which is ſoon to return to duſt; and neglect to provide for our better part, which has an eternity waiting to receive it, and depending on our care. R. *Grant us, O God, we beſeech thee, that wiſdom to obſerve, condemn, and reform whatever part we have in theſe unaccountable and fooliſh ways.*

Turn our hearts, O God, to conſider how ſolicitous ſhe was in making a good uſe of

her time; in not letting it be consumed by sleeping, gaming, and other idle entertainments of a disorderly and undisciplined life; but studying to employ it for that end for which it was granted her; in all those exercises of piety, which she knew were acceptable to thee, and most effectual for the security of her future state. R. *Turn our hearts, O God, we beseech thee, seriously to consider this her christian wisdom.*

And hence, O blessed Lord, may we observe, condemn, and reform our own unaccountable and foolish ways, who having but a short time granted us to provide for eternity, and having many and difficult tasks upon our hands for making this provision, are yet such wretched ill managers, that we are often at a loss how to dispose of our time, every day throw it away upon impertinencies and trifles, and often sacrifice it to the devil and sin. R. *Grant us, O God, we beseech thee, that wisdom to observe, condemn, and reform whatever part we have in these unaccountable and foolish ways.*

Turn our hearts, O God, to consider how solicitous she was in making a good use of her money; not letting vanity, humour, or inclination consume it; but seeking thy glory in thy own gifts, and endeavouring to apply it to those ends for which it was given

her; in relieving the poor, the priſoner, and the diſtreſſed; in bringing comfort to the widow and orphan, in clothing the naked, and making proviſion for ſuch whoſe neceſſitous or dangerous circumſtances expoſed them to ruin: Thus did ſhe make of what was ſuperfluous to her, the purchaſe of eternity. R. *Turn our hearts, O God, we beſeech thee, ſeriouſly to conſider this her chriſtian wiſdom.*

And hence, O bleſſed Lord, may we obſerve, condemn, and reform our own unaccountable and fooliſh ways, who not ſolicitous for laying up treaſures in heaven, make that ill uſe of our money, as if it were given us for no other end than to ſerve our own extravagant humours, and to feed that corruption in us, which by the command of the Goſpel, and by the great deſign of our profeſſion, we are required to fight againſt, and ſtarve. O God! how great is our injuſtice, in thus turning thy bleſſing againſt the Goſpel, and in throwing away that upon folly, vanity, or vice, which ought to have been the bread of the poor. R. *Grant us, O God, we beſeech thee, that wiſdom to obſerve, condemn, and reform whatever part we have in theſe unaccountable and unjuſt ways.*

Hear us, O moſt gracious Lord, we be-

ſeech thee, and grant theſe our petitions; for while we conſider thy holy ſervants, and ſee by what ways they arrived to that ſtate of bliſs, in the poſſeſſion of thee, their God; we cannot but tremble at the ſight of our own unhappy circumſtances, who pretending to the ſame port of happineſs, are ſo very far out of their way.

For when we caſt but an eye upon thy ſaints, we preſently ſee in them, ſouls thirſting after heaven, ſeeking heaven before all things, and uſing all means which thy Goſpel recommends, as proper for accompliſhing their deſires; ſparing nothing of themſelves, or this world, which can be ſerviceable for this end, and thinking nothing hard, nothing a loſs to them, which is but helpful to eternity.

But when we look upon ourſelves, what it is that with a full proſpect offers itſelf to our ſight; O God, it is ſomething ſo unlike our profeſſion of the Goſpel, ſo very contrary to the way by which thy ſaints have come to thee, that we have reaſon to be confounded within ourſelves, whilſt we can ſcarce diſcover any thing to prove, That we are ſerious in our faith; That we believe an eternity to come; That there is either a heaven worth our care, or a hell which we need to apprehend. For

where does this faith appear, in all that ſucceſſion of pride, ſloth, ſelf-love, ſenſuality, and the love of the world, which divide all the days of our life?

Our life ſhews evidently, that we love ourſelves, are fond of the world, and of its corrupt ways. But where is the evidence of our faith or love of thee, unleſs it be in ſome haſty and ceremonial performances, in which our heart ſeems but little concerned! And is this the way of the ſaints!

Wherefore, O moſt merciful Lord, we beſeech thee to have compaſſion on us, and by the power of thy grace, to work a change in our hearts; ſuch a change, O God, that we may not only be aſhamed of our evil ways, but likewiſe have a real abhorrence of them, as unworthy of our profeſſion, and as the ſnares of eternal death.

Such a change, that our great ſolicitude may no more be in pleaſing the world, nor ſatisfying our own corrupt nature; but in following the ſteps of thy faithful ſervants; in ſeeking, above all things, to do thy will, and to work out our ſalvation.

Grant this, O God, not only to us, but to all who have a faith in thy holy Name, that all ſcandalous and wicked practices being reformed, they may walk worthy of their vocation, and give no offence either

to Jew or Gentile, nor to the church of God.

This we ask more in particular for those who have undertaken to live in the state of widowhood. Let thy holy grace, O God, direct these to withdraw their hearts from the common vanities of the world, to decline all idle meetings, and by the constant method of their lives, to convince all that they seek not present comforts, but those which are to come, and have chosen thee to be their portion.

Thus, O God, we beseech thee to lead them on by the glorious example of the Saint of this day, that becoming widows indeed, they may have the comfort of it here, and the reward hereafter. *Amen.*

Let us pray.

HEAR us, O God, our salvation, that as we rejoice in the festival of blessed Saint *N.* so we may be improved in the affection of solid piety, through our Lord Jesus Christ, thy Son.

On the Dedication of a Church.

THIS *being the dedication of Saint* N. *a memorial of that day, when peace being reſtored to the chriſtian world, and liberty granted for building of churches, this was erected by* Conſtantine, *and conſecrated by Saint* Sylveſter, *then biſhop of* Rome: *Let us give thanks for peace being thus granted to the church, and beg grace for making good uſe of whatever part we have in this peace.*

Let us pray.

O Father of mercy, to thee we render our thanks for thy great mercy to the faithful, in the primitive times; when having ſuffered a cruel perſecution of three hundred years from the tyranny of heatheniſh emperors, thou didſt at length remove the ſword, and delivering them from the hands of their enemies, gaveſt them an opportunity of ſerving thee without fear.

This, O God, was a great bleſſing to thy people, who having been ſo long confined in thy worſhip, to caves and deſerts, now had liberty of openly profeſſing thy name,

of meeting in churches, and, in full aſſemblies, of giving praiſe to thy glory: And this without danger of fire, or ſword, or rack, or of any temporal power appearing to interrupt the comforts of their ſurpriſing peace.

For this thy goodneſs to thy church, we now bleſs and adore thy holy Name, and moſt earneſtly beg thy protecting grace, that thy people may not abuſe this liberty to thy diſpleaſure. That they may be always mindful, how great a mercy it is to have the freedom of ſerving thee, to have the comforts of thy ſacraments, and of their aſſiſtance, whom thou haſt appointed to feed the flock, and miniſter to them in their neceſſities.

May the ſenſe of this manifold mercy be ever attended with a grateful acknowledgment in the breaſts of thy faithful: May this oblige them to be more fervent in prayer, more conſtant in every duty, more edifying in thy preſence, more ſolicitous in ſerving thee, and more fearful of offending thee.

O God, we beſeech thee, keep their hearts open to underſtand this their obligation, becauſe it is due to thy goodneſs; and becauſe they can have no greater aſſurance of the continuance of thy bleſſings, than by the good uſe of what they enjoy.

This, O moſt juſt Lord, thou haſt ſufficiently manifeſted to us, in thy rigorous judgments upon ſo many cities, nations, and countries, which being once bleſſed with the profeſſion of thy faith and worſhip, being the ſeats of ſo many eminent biſhops and holy paſtors, are now many of them heaps of ruins, others are over-run with hereſy and ſchiſm, and many are ſo wholly poſſeſſed by infidels, that there is not a Chriſtian to be found amongſt them.

Theſe, O God, are terrible judgments, ſuch as ought to make us tremble at the very thought of them. And what is it that has drawn the weight of thy anger upon theſe people, but what had done the ſame before upon the cities of *Judah* and *Jeruſalem*, and upon thy holy Temple? They had forgotten thy mercies, and abuſed thy bleſſings: They remembered not that thou waſt their deliverer, and therefore they kept not thy ſtatutes, nor obſerved thy law; hence deſolation ruſhed in upon them, as a torrent; they were confounded in their ſins, and they who would not know thee in thy mercies, were forced to confeſs thee under the terror of thy judgments.

Thus, O God, haſt thou been pleaſed to manifeſt the terms, upon which thy bleſſings are held; and that they are not to look for

a laſting poſſeſſion, who abuſe what, through thy goodneſs, they enjoy. Wherefore we moſt earneſtly make it our requeſt to thee, that all thy faithful, throughout the church, who enjoy the liberty of thy worſhip, may have a true ſenſe of this mercy, and by a good uſe of it, confirm it to themſelves, and to their generations after them, and not leave their children a curſe, inſtead of a bleſſing.

And while we aſk this for the faithful, remember, we beſeech thee, all thoſe unhappy cities and nations, who were once thy people, but are now buried in hereſy or infidelity: Forget them not, O God, for ever, but let thy mercies be turned upon them. Open their eyes to ſee their miſery, open their hearts to receive thy grace: Take from them all obſtinacy, and prepare their minds to embrace thy truths. Raiſe up thoſe, who may carry light to them; let them no longer lie open to rapine, but unite them again to thy fold, and may all nations, with one voice, glorify thee, their God.

Remember us alſo, O bleſſed Lord, in this nation, and grant us that favour, as to ſerve thee without fear. Look not upon our ſins, for we confeſs theſe to be very provoking; ſuch as render us unworthy of

all thy mercies, and make us fear the loſs of whatever privileges we enjoy. And therefore while we aſk, O God, for thy favour, we acknowledge ourſelves unworthy of what we aſk; but implore thy goodneſs to have compaſſion on us, and not to deal with us according to our iniquities. Save thy inheritance, we beſeech thee, and for the ſake of thy elect, give us not up to deſtruction. Teach us to make a good uſe of whatever opportunities we have of ſerving thee; teach us to be thankful for them; let us complain of none, but our own ſins: Upon theſe may we charge all our unhappineſs, and therefore make choice of humiliation and repentance, as the only expedient for removing thy ſcourges from us.

For this end, we beſeech thee, to put it into the hearts of thy faithful, to reform all abuſes in their public aſſemblies, as often as they meet to pay the homage that is due to their God.

As often as we come into thy holy place, may we remember, in whoſe preſence we are; may we call to mind thy infinite Majeſty and our own wants, and as theſe demand, ſo regulate our outward and inward man.

May it be our firſt ſolicitude, to avoid all

kind of irreverence and indecency, and whatever can be diſedifying to others. R. *Grant this our petition, O merciful God.*

May we take no liberties in favour of an idle, gazing, or vain humour. R. *Grant this our petition, O merciful God.*

May we not there conſult our eaſe, nor be more ſolicitous to ſerve our own lazy humour, than do what is becoming thy worſhip. R. *Grant this our petition, O merciful.*

May we not there, with clipping and huddling, run over our prayers, as if making an end was our only concern. R. *Grant this our petition, O merciful God.*

May we not there, with a diſſipated and roving mind, repeat over a number of prayers, as if a lip-ſervice were all the ſacrifice belonging to thy worſhip. R. *Grant this our petition, O merciful God.*

May we have ſo much faith and ſerioufneſs, as to be afraid of provoking thee there, where we come to aſk thy bleſſings. R. *Grant this our petition, O merciful God.*

May we there ſee the extreme poverty and manifold miſeries of our ſoul, and make our petitions with an attention and ſolicitude anſwerable to our neceſſities. R. *Grant this our petition, O merciful God.*

May we there ſee ourſelves as criminals, in danger of being condemned for our ſins,

to the torments of hell; may we there appear with the humility of criminals before our judge, and raiſe up our hearts with the ſame earneſtneſs, as thoſe who are petitioning for mercy. *Grant this our petition, O merciful God.*

May we there adore thee, as becomes the infinite Majeſty of our God, in whoſe preſence the pillars of heaven tremble; may we there ſerve thee, as becomes ſlaves, who have been redeemed by thee; may we there manifeſt our love to thee, as becomes thy children, who, though moſt unworthy, have received infinite bleſſings from the hand of a moſt loving and tender Father. R. *Grant this our petition, O merciful Lord.*

Shew mercy to us, O God, and grant theſe our requeſts; not only to us, but to all the faithful, that all may ſerve thee in ſpirit and truth; that all abuſes, irreverences, and ſcandals being baniſhed from the places of thy worſhip, they may become the houſes of prayer, and nothing be admitted there, but what is well pleaſing in thy ſight.

Grant this, O God, that by the good uſe of thy bleſſings, we may obtain the continuance of them, and remove the danger from us, of being left deſolate, which has been the puniſhment of ſo many nations. Hear us, O merciful Lord, and let gratitude, un-

der the ſenſe of thy favours, teach us to be wiſe in this point; that ſo we may have no part in provoking the ſeverity of thy ſcourges againſt us. *Amen.*

Let us pray.

O God, who, every year, reneweſt to us the conſecration of this holy church, and by thy ſacred myſteries affordeſt us the bleſſing of thy protection: Graciouſly vouchſafe to hear the prayers of thy people, and grant, that as many as enter into this church to petition for thy favours, may have the comfort of obtaining what they aſk. Through our Lord Jeſus Chriſt, thy Son.

On Saturday our Lady, and other Feasts.

THIS *being a day dedicated by the church to be a ſacred memorial of the B. Virgin* Mary, *who was choſen from amongſt all women, to be the ark of the covenant, and mother to the Son of God incarnate: Hence let us accordingly give thanks, and direct our prayers.*

Let us pray.

BEFORE thee, O eternal Father, God of infinite mercy, we this day bow down and adore, in acknowledgment of thy incomprehenſible goodneſs to mankind, in ſending thy only Son to take fleſh of the Virgin *Mary*, and to be born of her, true God, and true man, ſo to become a ſacrifice of redemption, and expiation for the ſins of the world.

In a grateful remembrance of this mercy, we now humble ourſelves, and proſtrate adore before thy throne, confeſſing thee to be infinitely adorable, to be worthy of praiſe and glory for ever. Praiſe, therefore, glory and adoration be to thee for ever, O God of goodneſs, O God of mercy, both from us, and from all creatures in heaven and earth. *Amen.*

In a particular manner we bleſs thee, this day, for thy mercies to the B. Virgin *Mary*, in preparing her to be the mother of our Redeemer; that as ſhe was choſen from amongſt all women, ſo, above all others, ſhe might be holy in proportion to that great dignity to which ſhe was called. Hence, O God,

For her being sanctified with so much fulness, that she was *full of grace.* R. *We praise, adore, and give thee thanks.*

For being prepared a holy abode for thee, so that thou, O God, wast with her. R. *We praise, adore, and give thee thanks.*

For being prepared to be the throne of our heavenly *Solomon*, and the tabernacle of God with men. R. *We praise, adore, and give thee thanks.*

For being so sanctified, as to be justly stiled *Blessed* by all generations. R. *We praise, adore, and give thee thanks.*

For her singular humility, by which she was chosen mother of our Lord. R. *We praise, adore, and give thee thanks.*

For her angelical purity, in being privileged from all that could defile. R. *We praise, adore, and give thee thanks.*

For her wonderful patience, in having her soul pierced through with the sword of affliction, and yet bearing all with a heart perfectly resigned to thy holy will. R. *We praise, adore, and give thee thanks.*

For all her eminent virtues, by which she was raised to that eminent degree of glory she now possesses in heaven. R. *We praise, adore, and give thee thanks.*

Receive, O Lord, we beseech thee, this

homage from us thy ſervants, and grant, that as we admire thy goodneſs in all that is admirable in the B. Virgin *Mary*, ſo we may propoſe her example for our pattern, and by endeavouring to follow her ſteps, become, in all duties, more faithful to thee.

This, O God, we aſk, becauſe we are ſenſible, that obſerving days, and by frequent feſtivals renewing the memory of thy Saints, will be no advantage to us, except we make their example a ſpur to our ſloth, and labour, by their encouragement, to improve in thoſe virtues, which belong to a chriſtian life.

If we do not this, we may be wretched ſinners, while we pretend to honour virtue in the Saints, and our feet may be turned away from heaven, while we are ſolemnizing the glory of the Virgin-mother.

But, O God, let not this be our caſe, but by thy grace direct us, that what we honour this day, may be to us a perpetual rule; that what we ſee ſo glorioufly rewarded in our B. Lady, may be to us the daily object of our endeavours, and thus we be the better for the examples thou haſt given us.

In order to this, we beſeech thee, that as the B. Virgin was full of grace, ſo we may be ever ſolicitous to obtain thy grace, and

to preserve it in our souls. Hence, O Lord, be merciful to us, and possess our heart with such a true value for this thy Divine gift, that we may be afraid of all that which can possibly rob us of it, afraid of all sin, which alone can deprive us of thy grace, and be careful in the use of all those means, which are capable of confirming us in the possession of it.

Hear us, O God, in our petition, and may it be our constant endeavour to preserve in our souls the treasure of thy Divine grace.

We beseech thee likewise, that as thou, O Lord, wast with the B. Virgin; so it may be our perpetual care, that thou ever be with us, to be the soul to our soul, the life of our life, the will of our will, the reason of our reason, and to have the whole conduct of whatever belongs to us. Be thus with us, O Lord, to guide us in all our ways, to enlighten us in all doubts, to encourage us in all difficulties, to discover to us all snares, to defend us in all dangers, to strengthen us against all enemies, and to preserve us from the ways of all corruption. Be thus with us, O Lord, and we shall be secure, though the whole world stands against us.

R. *Hear us, O God, in this our petition.*

And now let neither ſin, nor the world, nor corruption, but thou, O Lord, be with us, to command and govern us both now and for ever.

We beſeech thee, likewiſe, O God, that as the B. Virgin was by her great humility recommended to thy mercy; ſo we, by the practice of a general humility, may daily ſeek the favour of thy mercy. We know how much we ſtand in need of thy continual bleſſings; and praiſed be thy name, who haſt now taught us how to obtain what we want. Grant, therefore, O moſt gracious Lord, that as we ſee our miſery, and have no help but from thee, ſo we may labour to engage thy goodneſs to us, by preſerving in our breaſt an humble heart, by being humble in our words, humble in our carriage, humble in our converſation, humble in our commands, humble in reproof, humble in ſucceſs, humble in affliction, humble when we do our duty, and humble when we fail. In all occaſions, may we embrace what humbles, and thus ſeek thy favour, O God, becauſe we can do nothing more to our advantage, than in being humble, which, we are aſſured by the B. Virgin, will certainly turn thy regards upon us.

R. *Hear*

R. *Hear us, O God, in this our petition: And now let pride prevail no more in us; but in all things may we follow humility, that we may find thy mercy.*

We beseech thee likewise, O God, this Day, that as the B. Virgin had the privilege of a clean heart, being never touched with any thing that could defile: As she was eminently patient under all trials: So we, in both these ways, may, to our comfort, partake of the same grace. Grant therefore, O God, we may from this moment, as the soldiers of Christ, resist all evil, and never more open our breast to any thing injurious to that cleanness of heart, which is the preparation of such souls, as are to see thee, their God. Grant also we may no more become impatient, but that from this time, we may follow the Gospel, and this day's example of it, in labouring by patience to possess our souls, and in gaining heaven that way, in which Christ has promised it.

R. *Hear us, O God, in this our petition: And now by purity and patience, may we faithfully labour to obtain thy promises.*

Be merciful to us, O God, and vouchsafe to hear us, that we may receive the benefit of this day's festival: That we may no more go on in the ways of our usual weakness, which divides us from thee, but in the

ways of thy Saints, which being the way of thy only Son, can alone bring us to the happy poſſeſſion of thee.

Pray for us, holy mother of God.

R. *That we may be made worthy of the promiſes of Chriſt.*

Let us Pray.

GRANT, O Lord, we beſeech thee, that we, thy ſervants, may enjoy perpetual health both of mind and body; and by the interceſſion of B. *Mary*, ever Virgin, be delivered from preſent evils, and come to the poſſeſſion of everlaſting comforts. Through our Lord Jeſus Chriſt, thy Son.

On Fridays.

THIS day being the weekly remembrance of Chriſt's paſſion, when he offered himſelf a ſacrifice on the croſs, for our Salvation; let us accordingly humble ourſelves this day in faſting, and now give thanks, and direct our prayers.

Let us pray.

TO thee, O Eternal God, be praiſe and everlaſting Glory, for thy infinite love and mercy to man, in ſending thy only Son to become our ſacrifice, to ſuffer the moſt ignominious death on the croſs, by this means to overcome ſin and death, to repeal the ſentence paſſed againſt us, to obtain pardon of our iniquities, to reconcile us with thee, our God, and to open the way of ſalvation, which, otherwiſe, had been for ever ſhut againſt us.

For this thy goodneſs to us, praiſe be to thee, O God, from all thy creatures, both in heaven and earth; but more eſpecially from us, who have been redeemed by the blood of the Lamb, who having been once the children of wrath, are now regenerated through Chriſt, and by his ſufferings adopted thy children, and made co-heirs with him to eternal glory.

May we therefore, O God, who, unworthy of all bleſſings, have been made partakers of the greateſt of bleſſings, of bleſſings infinite, unſpeakable, incomprehenſible, may we for ever be mindful of thy mercy, and with grateful hearts at all times expreſs our thanks but more particularly on this day, when, by by the church's appointment, we are called

to the remembrance of Chriſt's death on the croſs, and of his ſacred blood, which was the price of our redemption. On this day may we praiſe thee with our lips, may we praiſe thee with our hearts, may we praiſe thee in our repentance, may we praiſe thee with our faſts, and in all Chriſtian ways confeſs the greatneſs of this mercy.

But in this day's homage, we muſt not omit our thankſgiving to thee, O Jeſus, O Lamb of God, who gaveſt thy life for us, and didſt ſubject thyſelf to the loweſt degree of contempt, that we might become glorious in heaven. For this thy infinite love to us ſinners, and for all the difficult ways, by which thou didſt effect our redemption, we bow down, and with the ſentiments of an humble gratitude adore thy goodneſs.

For thy bloody ſweat and afflicting agony in the garden. R. *We bow down before thee, O Jeſus, we adore and give thee thanks.*

For being taken priſoner, and carried away bound as a malefactor. R. *We bow down before thee, O Jeſus, we adore and give thee thanks.*

For being accuſed falſely, and by a ſervant ſtruck on the face. R. *We bow down before thee, O Jeſus, we adore and give thee thanks.*

For being deſpiſed by *Herod*, and cloth-ed in the livery of contempt. R. *We bow down before thee, O Jeſus, we adore and give thee thanks.*

For being ſcourged at a pillar and crown-ed with thorns. R. *We bow down before thee, O Jeſus, we adore and give thee thanks.*

For being condemned to death, and hav-ing *Barabbas* pref rred before thee. R. *We bow down before thee, O Jeſus, we adore and give thee thanks.*

For being led as a ſheep to the ſlaughter, and going under the weight of the croſs. R. *We bow down before thee, O Jeſus, we adore and give thee thanks.*

For being with cruelty nailed to the croſs, and ſuffering between two thieves: R. *We bow down before thee, O Jeſus, we adore and give thee thanks.*

For being blaſphemed by wicked unbeliev-ers in the midſt of all thy ſufferings. R. *We bow down before thee, O Jeſus, we adore and give thee thanks.*

For giving up the ghoſt on the croſs, and dying a ſacrifice for our redemption. R. *We bow down before thee, O Jeſus, we adore and give thee thanks.*

For all whatever thou ſufferedſt from the garden of *Gethſemani*, till thou gaveſt up thy laſt breath on the croſs. R. *We bow*

down before thee O Jeſus, we adore and give thee thanks.

For all theſe effects of thy charity, for us ſinners, that we might be reſcued from the power of hell, and have all things prepared for our being happy with thee for ever: Bleſſed, O Jeſus, be thy holy Name: Bleſſed adored and magnified be thy goodneſs for ever. *Amen.*

But now, O moſt gracious Redeemer, while we commemorate what thou haſt ſuffered for us, grant we may find the effects of thy ſacred paſſion in our ſouls, and that the benefit of it may be our perpetual comfort.

Grant, that the infinite love thou haſt ſhewed, in ſuffering ſo much, and ſhedding thy blood for us, may powerfully draw our hearts to thee, and oblige us to love thee with all our hearts. R. *Hear us, O Jeſus, and grant we may thus love thee.*

Grant, that ſeeing thee, our Head, ſuffer all manner of affliction and torments, we likewiſe, thy members, may not be ſurpriſed at any thing that afflicts; but ſtill labour to ſuffer all with patience, according to the example thou haſt ſet us. R. *Hear us, O Jeſus, and grant we may learn to ſuffer with patience.*

Grant, that as thou, who art the God of wiſdom, didſt bear the worſt of contempts

with ſubmiſſion and ſilence; ſo we, who are vile worms and ſinners, may no more be impatient at contempts, but bear them with an humble ſilence, according to the example thou haſt ſet us. R. *Hear us, O Jeſus, and grant we may bear all contempts with humility and ſilence.*

Grant, that as thou, who art the innocent Lamb, and God of Sanctity, waſt falſely accuſed, and condemned as a malefactor; ſo we, who are ſinners, may not wonder, if we are accuſed wrongfully; but bear it all with ſubmiſſion to the will of our heavenly Father, according to the example thou haſt ſet us. R. *Hear us, O Jeſus, and grant we may be patient under falſe accuſations.*

Grant, that as thou, O Jeſus, waſt forſaken by all; hadſt thy head pierced with thorns, thy hands and feet with nails, thy whole body covered with wounds, and hadſt no place whereon to reſt thy ſacred head: So we, under all uneaſineſs, may remember thee, our Head; and when we think ourſelves forſaken, may then ſeek comfort in the reſemblance, we have with thee, our Lord. R. *Hear us, O Jeſus, and grant, that thy forſaken ſtate may be the comfort of all our diſtreſs.*

Hear us, O Bleſſed Redeemer, and by thy ſacred paſſion, grant theſe our requeſts; grant by the blood thou didſt ſhed for us,

that we may be in all things humble, patient and reſigned, and that under all difficulties we may ſtill remember that we are the members of a ſuffering Head.

May this be the effect of thy paſſion on our ſouls, at all times, but particularly on this day, when we commemorate thy ſufferings. Wherefore we beſeech thee, O Lord, on this day, to grant us ſuch a true government of ourſelves, that nothing of paſſion, or impatience, or contention, or reſentments, or complaints, be found in us; but that we may manage both our outward and inward man with ſuch moderation, humility, meekneſs, patience and univerſal charity, as to ſhew our faith in thee, our crucified Redeemer, and give proof of the power of thy ſacred blood in our ſouls.

Grant likewiſe, O Jeſus, that on this day, when we adore thee ſuffering for our ſins, we may be watchful againſt all kinds of ſin, and labour to overcome all that corruption in us, which leads to ſin.

Hence, O Lord, may we indulge no inclination, that is in favour of corruption, or of any weakneſs; but make oppoſition againſt it. May we oppoſe our pride with all that is humbling; our ſinful tongue with ſilence; our idle humour with works of charity and retirement; our intemperate

appetite with penitential faſting; our ſelf-love with ſelf denials; our worldly ſpirit with recollection, prayer and reading; and our impatience with an univerſal ſubmiſſion to all that is uneaſy and contradicting to us.

In this method, O Jeſus, may we fight againſt corruption, and be induſtrious to puniſh and prevent ſin in ourſelves, which we ſee, with ſuch rigor, puniſhed in thee, our ſuffering Redeemer.

But above all, may we labour, this day, by the fruit of thy paſſion, to obtain pardon of all our paſt ſins, and by thy ſacred blood to be waſhed from the guilt of all our iniquities.

Hear us therefore, O Lord, for this end; for behold, now we humble ourſelves before thee on the croſs, and beſeech thee by all thou haſt ſuffered for us, to ſhew mercy, and forgive us our ſins.

By all thy humiliations and contempts.
By the falſe accuſations and reproaches advanced againſt thee:
By thy crowned head:
By thy bleeding ſhoulders:
By thy pierced hands:
By thy nailed feet:
By thy opened ſide:

O Lord, forgive us.

By thy forſaken ſtate: *O Lord, forgive us.*
By all the blood thou didſt ſhed for us: *O Lord, forgive us.*
By thy death on the croſs: *O Lord, forgive us.*

Forgive us, O Lord, we beſeech thee, and now by thy ſacred paſſion ſhew mercy to us that have no hope, but through thee; as by thee we have been redeemed, ſo by thee we may be ſaved. *Amen.*

Let us Pray.

LORD Jeſus Chriſt, Son of the Living God, who at the ſixth hour, waſt nailed to the croſs, for the redemption of the world, and didſt ſhed thy precious blood, for the forgiveneſs of our ſins: We moſt humbly beſeech thee, that being departed this life, we may by thee be received into everlaſting joys. Who liveſt and reigneſt.

LITANIES.

For Sunday.

LORD, have mercy on us.
Chriſt, have mercy on us.
Lord, have mercy on us.
Chriſt, hear us.
Chriſt, graciouſly hear us;
God the Father of heaven;
God the Son, Redeemer of the world;
God the Holy Ghoſt;
Jeſus, who on this day of the week didſt ariſe from the dead;
Jeſus, who on the ſame day didſt put on a life immortal;
Jeſus, who on the ſame day didſt appear to *Mary Magdalen*, and to the Apoſtles;
Jeſus, who on the ſame day didſt open the eyes of the two Diſciples going to *Emmaus*;
Jeſus, who on the ſame day didſt comfort thy Apoſtles, and give them thy peace;

Have Mercy on us.

Jeſus, who on the ſame day didſt confirm thy Apoſtles in the faith of the reſurrection, by ſhewing thy hands and thy feet;

Jeſus, who on the ſame day didſt breathe on thy Apoſtles, and give them the Holy Ghoſt

Jeſus, who on the ſame day didſt open their underſtanding to know the ſcriptures;

Jeſus, who on the ſame day didſt give them power to forgive ſins;

Jeſus, who on the ſame day didſt ſend the Apoſtles upon their miſſion, and commandedſt them to go and teach all nations;

Jeſus, who on a *Sunday* didſt condeſcend to the weakneſs of St. *Thomas*, and by the evidence of thy ſacred wounds didſt heal his unbelief;

Jeſus, who on a *Sunday* didſt ſend down the Holy Ghoſt upon the Apoſtles, and thus prepare them for laying the foundation of thy church;

Jeſus, who on the ſame day didſt move thy Apoſtle *Peter* to preach the firſt chriſtian ſermon to the *Jews* to the converſion of three thouſand;

Have Mercy on us.

Be merciful to us: *Spare us, O Jeſus.*

Be merciful to us: *Hear us, O Jeſus.*

From the abuſe of this day, which we are commanded to keep holy: *Deliver us, O Jeſus.*

From ſloth and indevotion: *Deliver us, O Jeſus.*

From the neglect of prayer, and of thy ſacred word: *Deliver us, O Jeſus.*

From all occaſions of miſ-ſpending this day: *Deliver us, O Jeſus.*

From whatever is an offence to God, or a ſcandal to the weak: *Deliver us, O Jeſus.*

We ſinners: *We beſeech thee, hear us.*

That we may have thy grace to ſanctify this day, as thou haſt commanded. *We beſeech thee, hear us.*

That we may this day labour to ariſe to a new life. *We beſeech thee, hear us.*

That we may, this day, examine into the ſtate of our ſouls, and reſolve to amend whatever is diſpleaſing to thee. *We beſeech thee, hear us.*

That we may be converted from all our evil ways, and by a ſincere repentance obtain thy peace. *We beſeech thee, hear us.*

That we may, this day, be ſo ſtrengthened in our faith, as to bend our whole endeavours upon ſeeking thoſe eternal goods

which faith teaches us, and live by faith. *We beſeech thee. hear us.*

That thy Holy Spirit would, this day, deſcend and take poſſeſſion of our hearts, and ſo confirm us in every duty, that no earthly conſiderations may be able to prevail againſt us to the tranſgreſſion of thy law. *We beſeech thee, hear us.*

That we may, this day, join with the Bleſſed above, in praiſing, adoring and praying to thee, and prepare our ſouls to celebrate, with them, an eternal ſabbath. *We beſeech thee, hear us.*

That we may not give this day to earth or ſelf-love, which is conſecrated to heaven, but employ it in ſuch exerciſes as may raiſe our hearts above creatures, and unite them to thee by love, who art our only Sovereign, and Everlaſting Good. *We beſeech thee, hear us.*

That thou wouldeſt vouchſafe graciouſly to hear us, and grant theſe our petitions. *We beſeech thee, hear us.*

Son of God; *We beſeech thee, hear us.*

Lamb of God, who takeſt away the ſins of the world; *Spare us, O Lord.*

Lamb of God, who takeſt away the ſins of the world; *Hear us, O Lord.*

Lamb of God, who takeſt away the ſins of the world; *Have mercy on us.*

Chriſt, hear us.
Chriſt, graciouſly hear us.

Let us Pray.

O GOD, the Protector of all that hope in thee, without whom nothing can have either ſtrength or holineſs, multiply thy mercy, we beſeech thee, upon us, that thou being our Governor, and our Guide, we may ſo paſs through the goods of this life, as not to loſe thoſe which are eternal.

O God, who manifeſteſt thy Almighty Power principally by thy goodneſs and mercy, multiply, we beſeech thee, thy mercies upon us, that advancing in the way of thy promiſes, we may come to the poſſeſſing life everlaſting. Through our Lord Jeſus Chriſt, thy Son.

On the Feſtival of our Redeemer.

THE Litanies of the Name of Jeſus.

On the Feſtival of our Lady.

THE Litanies of Loretto.

On the Day of a Holy Angel.

LORD, have mercy on us.
Chriſt, have mercy on us.
Lord, have mercy on us.
Chriſt, hear us.
Chriſt, graciouſly hear us.
God the Father of heaven; *Have mercy on us.*
God the Son, Redeemer of the world; *Have mercy on us.*
God the Holy Ghoſt; *Have mercy on us.*
Holy Trinity, One God; *Have mercy on us.*

St. *Michael*, Prince of the heavenly hoſt;
Who didſt fight in heaven with the dragon;
Who didſt caſt the dragon with his apoſtate angels from heaven;
Who diſputing with the devil, didſt contend for the body of *Moſes*;
St. *Gabriel*, who didſt reveal the viſion to *Daniel*;
Who didſt deſcend with *Azarias* and his companions into the fiery furnace, and defend them from the flames;
Who didſt foretel to *Zachary* the birth and office of St. *John* the Baptiſt;

Pray for us.

Who being ſent from God to the virgin *Mary*, didſt declare to her the incarnation of the eternal Word;

S. *Raphael*, one of the ſeven ſpirits who aſſiſt before the throne of God;

Who waſt a faithful guide to *Toby* in his way;

Who didſt deliver *Sarah* from the evil ſpirit;

Who didſt cure *Toby* of his blindneſs;

Holy angels, who ſtruck the people of *Sodom* with blindneſs;

Who gave the law to *Moſes*;

Who always adore and ſing holy, holy, holy, before the throne of God;

Holy angel, who publiſhed the birth of Chriſt to the ſhepherds;

Holy angels, who at the birth of Chriſt ſang glory to God, and peace to men of good-will;

Holy angels, who miniſtered to Chriſt in the deſert when the tempter was departed from him;

Holy angel, who comforted Chriſt in his agony;

Holy angel, who rolled away the ſtone from the ſepulchre;

Holy angels, who publiſhed the truth of Chriſt's reſurrection;

Pray for us.

Holy angels, who when Chriſt had aſcended into heaven, appeared to his Diſciples;

Holy angels, who delivered the Apoſtles out of priſon;

Holy angels, who reſcued *Peter* from priſon, and from the hands of *Herod;*

Holy angels, who carried *Lazarus* into *Abraham*'s boſom;

Holy angels, who have undertaken to be our guardians;

Holy angels, who always ſee the face of our Father who is in heaven;

Holy angels, who rejoice upon one ſinner doing penance;

Holy angels, miniſtring ſpirits who always do the will of God:

Holy angels, who at the laſt day ſhall ſeparate the wicked from the midſt of the juſt;

Pray for us.

That by thy holy angels we may be guarded from all evil;

That by thy holy angels we may be delivered from all blindneſs;

That by thy holy angels we may be ſecured againſt all the aſſaults of evil ſpirits;

That by thy holy angels we may be defended in time of temptation;

We beſeech thee, hear us.

That by thy holy angels we may be directed in all difficulties;
That by thy holy angels we may be comforted in all troubles;
That by thy holy angels we may be led in the ways of thy commandments;
That by thy holy angels we may be ſeparated from the company of the wicked;
That by thy holy angels we may be preſerved from all the ſnares of ſin;
That by thy holy angels we may be defended againſt all our enemies;
That by thy holy angels our prayers may be preſented before thy throne;
That by thy holy angels we may be comforted and ſtrengthened at the hour of our death;
That thou wouldeſt vouchſafe graciouſly to hear us;
Son of God;

We beſeech thee, hear us.

Lamb of God who takeſt away the ſins of the world: *Spare us, O Lord.*
Lamb of God, who takeſt away the ſins of world: *Hear us, O Lord.*
Lamb of God, who takeſt away the ſins of the world: *Have mercy on us.*
Chriſt, hear us.
Chriſt, graciouſly hear us.

Let us Pray.

O God, who with wonderful order haſt ordained the ſervices of angels and men: Mercifully grant, that they who miniſter to thee in heaven, may protect us here on earth.

O God, who by thy merciful Providence, haſt ordained thy holy angels to be our guardians: Grant to us thy petitioners, that we may be defended by their protection, and be partakers of their glory. Through our Lord Jeſus Chriſt, thy Son.

On the Day of an Apostle, or Evangelist.

LORD, have mercy on us.
Chriſt, have mercy on us.
Lord, have mercy on us.
Chriſt, hear us.
Chriſt, graciouſly hear us.
God the Father of heaven; *Have mercy on us.*
God the Son, Redeemer of the world; *Have mercy on us.*
God the Holy Ghoſt; *Have mercy on us.*
Holy Trinity, one God; *Have mercy on us.*

Bleſſed Saint *N.* Apoſtle (Apoſtles) of our Lord;

Who left all to follow Chriſt;

Who were ſent as ſheep in the midſt of wolves;

Who were hated by all for the name of Chriſt;

Who were ſent to preach the Goſpel of Chriſt;

Who were choſen out of the world to be the Ambaſſadors of Chriſt;

Who were taken from amongſt men to appear in Chriſt's ſtead, and to diſpenſe the myſteries of God;

Who by Chriſt's appointment were the light of the world, and ſalt of the earth;

Who were perſecuted for the ſake of Chriſt;

Who rejoiced in being thought worthy to ſuffer reproach for the name of Jeſus;

Who being baſe and ignoble, according to the fleſh, were choſen by Chriſt to confound the wiſdom and power of the world;

Who being clothed with virtue from above, and confirmed by the Holy Ghoſt, preached Chriſt without fear;

Who obeyed God rather than men;

Pray for us.

Who with great power teſtified the reſurrection of Jeſus Chriſt;
Who gave your lives for Chriſt;
Who ſhall ſit with Chriſt at the laſt day to judge the twelve tribes of *Iſrael;*
Pray for us.
Be merciful to us; Spare us, O Lord.
From diſobedience to thy church;
From all contention with the paſtors of thy church;
From ſpeaking evil of thoſe who are in dignity;
From obſtinacy againſt thy truth;
From being too wiſe in our own conceits;
From deſpiſing thoſe who are commiſſioned from Chriſt;
From all errors of education or cuſtom;
O Lord deliver us.
From raiſing perſecution againſt thoſe whom thou haſt ſent; *O Lord, deliver us.*
From avoiding thoſe who would teach us the way of ſalvation; *O Lord, deliver us*
We ſinners: *We beſeech thee, hear us.*
That thou wouldeſt give us thy grace to follow in all things the doctrine of the Apoſtles; *We beſeech thee, hear us.*
That with thy Apoſtles we may forſake all things of this world, rather than loſe thee; *We beſeech thee, hear us.*

That, like thy Apoſtles we may retain the mildneſs of ſheep, even when amongſt wolves; *We beſeech thee, hear us.*

That with thy Apoſtles we may have a zeal for our neighbour's good, and do all we can for his ſalvation; *We beſeech thee, hear us.*

That we may never give ſcandal to any neighbour, nor lay a ſtumbling block in his way by our ill example; *We beſeech thee, hear us.*

That we may have courage, like the Apoſtles, to profeſs the faith of Chriſt, and never through any weakneſs deny him; *We beſeech thee, hear us.*

That we may bear reproaches, calumnies, and whatever perſecution befals us, with the patience and courage of the Apoſtles; *We beſeech hee, hear us.*

That we may learn with the Apoſtles to have comfort in tribulation, and to rejoice in ſuffering for the ſake of Chriſt; *We beſeech thee, hear us.*

That following ſuch guides, who gave their lives for Chriſt, we may no more be diſturbed with ordinary provocations; but learn, like them, in patience to poſſeſs our ſouls; *We beſeech thee, hear us.*

That thou wouldeſt vouchſafe in thy mercy to preſerve thy church, and fulfil all thy promiſes to it; *We beſeech thee, hear us.*

That thou wouldeſt protect all thoſe who ſucceed in the Apoſtolic function, delivering them from all weakneſs, and giving them the ſpirit and zeal of the Apoſtles; *We beſeech thee, hear us.*

That thou wouldeſt vouchſafe to have mercy on all thoſe people or nations, who by hereſy or ſchiſm have cut themſelves off from the unity of thy church; *We beſeech thee, hear us.*

That thou wouldeſt have compaſſion on all barbarous nations throughout the world, and raiſe up ſuch Apoſtolic ſpirits, by which they may be happily brought to the knowledge of thee and thy Chriſt; *We beſeech thee, hear us.*

That thou wouldeſt vouchſafe to protect and bleſs all thoſe, who ſucceeding in the Apoſtolic function, are labouring throughout the world for the good of their neighbours ſouls; *We beſeech thee, hear us.*

That thou wouldeſt vouchſafe graciouſly to hear us; *We beſeech thee, hear us.*

Son of God; *We beſeech thee, hear us.*

Lamb of God, that takeſt away the ſins of the world; *Spare us, O Lord.*

Lamb of God, that takeſt away the ſins of the world; *Hear us, O Lord.*

Lamb of God, that takeſt away the ſins of the world; *Have mercy on us.*

Chriſt, hear us.

Chriſt, graciouſly hear us.

Let

Let us pray.

Say the prayer proper for the Day.

On the Day of a Martyr.

LORD, have mercy on us.
Chriſt, have mercy on us.
Lord have mercy on us.
Chriſt, hear us.
Chriſt, graciouſly hear us.
God the Father of heaven; *Have mercy on us.*
God the Son, Redeemer of the world; *Have mercy on us.*
God the Holy Ghoſt; *Have mercy on us.*
Holy Trinity, one God; *Have mercy on us.*

Bleſſed Saint *N.* martyr of Jeſus Chriſt;
Who ſuffered perſecution for juſtice ſake;
Who ſtood conſtant under many tribulations;
Who hated your life in this world, that you might keep it for life eternal;
Who gloried in the croſs of Chriſt;
} *Pray for us.*

Who ſuffered with Chriſt, that you might be glorified with him;

Who neither by tribulation, nor diſtreſs, nor perſecution, could be ſeparated from the love of God;

Who counted all things as dung, ſo you might win Chriſt, and be found in him;

Who eſteemed the reproach of Chriſt, greater riches than the treaſures of *Egypt*;

Who choſe rather to ſuffer affliction, that enjoy the pleaſures of ſin for a ſeaſon;

Who in all your ſufferings, looked upon Jeſus, the Author and Finiſher of your faith;

Who waſhed your robes white in the blood of the Lamb;

Who have your mourning turned into joy, and are now before the throne of God, ſerving him day and night in his temple;

Pray for us.

Be merciful to us; *Spare us, O Lord.*

From all kind of paſſion and impatience; *O Lord, deliver us.*

From all murmuring and inward diſturbance; *O Lord, deliver us.*

From all immoderate grief, and dejection of ſpirit; *O Lord, deliver us.*

From all reſentments of an exceptious temper; *O Lord, deliver us.*

From the diſturbance of pride and ſelf-love; *O Lord, deliver us.*

From all fretting and uneaſineſs of a galled mind; *O Lord, deliver us.*

From anger, hatred, contention, and ill will; *O Lord, deliver us.*

We ſinners: *We beſeech thee, hear us.*

That thou wouldeſt vouchſafe to give us patience under all the difficulties of our ſtate; *We beſeech thee, hear us.*

That thou wouldeſt ſo eſtabliſh us by thy grace, as not to be diſturbed at ordinary provocations; *We beſeech thee, hear us.*

That we may preſerve a contented mind under all the evils that befal us; *We beſeech thee, hear us.*

That we may learn the ſpirit of the croſs, and bear every weight according to the example of the martyrs; *We beſeech thee, hear us.*

That we may not ſink, or be faint-hearted under our trials; *We beſeech thee, hear us.*

That we may faithfully reſiſt all motions of impatience, anger and inward diſturbance; *We beſeech thee, hear us.*

That we may conſider thy hand, and adore thy Providence in all the troubles of this life; *We beſeech thee, hear us.*

That we may learn to make a good uſe of all our trials, and by our humble ſubmiſſion engage thy mercy to us; *We beſeech thee, hear us.*

That thou wouldeſt vouchſafe to have compaſſion on all thoſe who are in trouble, and ſend them both comfort and help, according to their neceſſities; *We beſeech thee, hear us.*

That thou wouldeſt vouchſafe to give ſtrength to all that are in diſtreſs, and mercifully ſupport them againſt all temptations; *We beſeech thee, hear us.*

That thou wouldeſt particularly aſſiſt all thoſe who are under perſecution for their faith, and give them courage to ſuffer all extremities, rather than act againſt their conſcience; *We beſeech thee, hear us.*

That thou wouldſt vouchſafe graciouſly to hear us; *We beſeech thee, hear us.*

Son of God; *We beeſeech thee, hear us.*

Lamb of God, that takeſt away the ſins of the world, *Spare us, O Lord.*

Lamb of God, that takeſt away the ſins of the world, *Hear us, O Lord.*

Lamb of God, that takeſt away the ſins of the world, *Have Mercy on us.*

Chriſt, hear us.

Chriſt, graciouſly hear us.

Let us Pray.

HAVE regard to our weakneſs, Almighty God, and becauſe the weight of our own actions is an oppreſſion to us, may the glorious interceſſion of Bleſſed *N.* thy holy martyr, be a protection to us. Through our Lord Jeſus Chriſt, thy Son.

ON THE DAY OF MANY MARTYRS.

LORD, have mercy on us.
Chriſt, have mercy on us.
Lord, have mercy on us.
Chriſt, hear us.
Chriſt, graciouſly hear us.
God the Father of heaven, *Have mercy on us.*
God the Son, Redeemer of the world, *Have mercy on us.*
God the Holy Ghoſt, *Have mercy on us.*
Holy Trinity, one God, *Have Mercy on us.*
Bleſſed Saint N. and *N.* martyrs of Jeſus Chriſt, *Pray for us.*
Who deſpiſed your lives for Chriſt's ſake, *Pray for us.*

Who reckoned not the ſufferings of this preſent time worthy to be compared with the glory to come,

Who ſo ran the race as to win the prize,

Who ſuffered many tribulations, that you might enter into the kingdom of Heaven,

Who choſe to forſake all for Chriſt,

Who had the ſufferings of Chriſt abounding in you,

Who were partakers of the ſufferings of Chriſt,

Who were troubled on every ſide, and yet not diſtreſſed,

Who were perſecuted, but not forſaken,

Who had the life of Jeſus manifeſted in your bodies,

Who did bear in your bodies the mortification of our Lord Jeſus,

Who fainted not, while the outward man periſhed,

Who choſe affliction, which is but for a moment that you might gain that eternal weight of glory which it worketh.

Who in all your ſufferings, looked not at the things which are ſeen, but at thoſe which are not ſeen, and are eternal.

Pray for us.

Who rejoiced in reproaches, in neceſſities, in perſecutions, in diſtreſſes, for Chriſt's ſake,

Who had patience in tribulations, that you might be counted worthy of the kingdom of God,

Who choſe to ſuffer with Chriſt, that you might reign with him,

Pray for us.

Be merciful to us; *Spare us, O Lord.*

From all weakneſs of paſſion and anger,

From all degrees of impatience,

From yielding to the motions of a fretful and vexatious temper,

From all kind of reſentments and ill-will.

From hearkning to the arguments of an exceptious nature,

From cowardneſs, faint-heartedneſs, and exceſſive fears,

From yielding to melancholy, oppreſſion of ſpirit, and to inward darkneſs,

From all that deſtroys peace and patience in our ſouls,

O Lord deliver, us.

We ſinners: *We beſeech thee, hear us.*

That we may learn to make a good uſe of all the trials thou art pleaſed to ſend us in this life; *We beſeech thee, hear us.*

That we may conſider all our troubles as part of the croſs, which Chriſt has commanded us to take up; *We beſeech thee, hear us.*

That we may no more turn our croſſes to ſin by our impatience; *We beſeech thee, hear us.*

That we may not loſe thee under our croſs, where the Martyrs have found thee; *We beſeech thee, hear us.*

That in time of trouble we may always lift up our eyes to thee, and behold that everlaſting crown, thou haſt prepared for thoſe who ſuffer with patience; *We beſeech thee, hear us.*

That in time of trouble we may no more follow nature, and be led by it into ſin, but be directed by faith, to the making an advantage of all we ſuffer; *We beſeech thee, hear us.*

That we may put on the ſpirit of meekneſs and bear all provocations as becomes the Diſciples of Chriſt; *We beſeech thee, hear us.*

That we may put on the bowels of true charity, and do good to thoſe who reproach and injure us, *We beſeech thee, hear us.*

That we may not provoke authority againſt us by any evil action, nor ever fail in our duty to magiſtrates, even when we ſuffer wrongfully; *We beſeech thee, hear us.*

That we may be rather willing to part with liberty and life, than deny Chriſt before

men, or the truth he has taught; *We beſeech thee, hear us.*

That thou wouldeſt pleaſe to ſhew mercy to all thoſe, who throughout the world ſuffer for the truth, and give them the courage of Martyrs; *We beſeech thee, hear us.*

That thou wouldeſt pleaſe to have compaſſion on all thoſe, who are in trouble, whatever their affliction be, and mercifully teach them to bear their croſs to their ſouls advantage; *We beſeech thee, hear us.*

That thou wouldeſt pleaſe to help us in all our infirmities, and give us thy grace to bear all the difficulties of our ſtate with patience, and to perſevere to the end; *We beſeech thee, hear us.*

That thou wouldeſt vouchſafe graciouſly to hear us; *We beſeech thee, hear us.*

Son of God; *We beſeech thee, hear us.*

Lamb of God, that takeſt away the ſins of the world; *Spare us, O Lord.*

Lamb of God, that takeſt away the ſins of the world; *Hear us, O Lord.*

Lamb of God, that takeſt away the ſins of the world; *Have mercy on us.*

Chriſt, hear us.

Chriſt, graciouſly hear us.

Let us Pray.

O GOD, who doeſt comfort us with the yearly ſolemnity of thy holy Martyrs *N.* and N. Mercifully grant, that as we rejoice in their triumphs, ſo we may be encouraged by their examples. Through our Lord Jeſus Chriſt, thy Son.

On the Day of a Holy Bishop.

LORD, have mercy on us.
Chriſt, have mercy on us.
Lord, have mercy on us.
Chriſt, hear us.
Chriſt, graciouſly hear us.
God the Father of heaven; *Have mercy on us.*
God the Son, Redeemer of the world; *Have mercy on us.*
God the Holy Ghoſt; *Have mercy on us.*
Holy Trinity, one God; *Have mercy on us.*
Bleſſed Saint *N.* Paſtor of Chriſt's church,
Who had the care committed to you of our Lord's vineyard,

Prayſers.

Who did not take to you the honour, but was called by God, as *Aaron*,

Who by the Holy Ghoſt was made overſeer, to feed the Church of God,

Who, as a good and faithful ſervant, was placed over the houſhold of our Lord,

Who, as a good ſhepherd, gave your life for your ſheep,

Who faithfully watched over your flock, as one that was to give an account of their ſouls,

Who by moderation, vigilancy, and holineſs of life, honoured your miniſtry,

Who became all to all, ſo to gain all,

Who taught all in meekneſs, and was an example to the flock,

Who was a miniſter of Chriſt, and a diſpenſer of the myſteries of God,

Who ſought the loſt ſheep, and brought it to the fold,

Who bound up that which was broken, and healed that which was ſick,

Who approved yourſelf the miniſter of God, in much patience, in afflictions and diſtreſs,

Who was a light to the faithful, in word, in converſation, in charity and purity,

Prayer is.

Who inſtructed many into juſtice, and now ſhines as a ſtar for all eternity, *Pray for us.*

Be merciful to us; *Spare us, O Lord.*

From diſturbing the order, which thou haſt eſtabliſhed in thy church,

From all diſobedience to our paſtors,

From bringing contempt on thoſe, whom thou haſt put over us,

From the abuſe or neglect of thy ſacred word,

From the neglect of thy worſhip,

From being too wiſe in our own conceits,

From neglecting thoſe things, which belong to thy ſervice,

From reviling thoſe, who give us good example,

From declining their admonitions, who are to heal us,

O Lord deliver us.

We ſinners; *We beſeech thee, hear us.*

That we may be zealous in maintaining the power, which thou haſt put over us;

That we may never join in making diviſions,

That we may follow their word and example, who ſhine as lights before us;

That thou wouldeſt vouchſafe to take into thy protection all the paſtors of thy church;

We beſeech thee, hear us.

That thou wouldeſt vouchſafe to give hem the ſpirit and zeal of the Apoſtles, nd of this great prelate;

That thou wouldeſt vouchſafe in thy ercy to take away all abuſes, in romotions to church dignities;

That thou wouldeſt vouchſafe, in ercy to thy flock, to exclude all oſe from the paſtoral charge, who e not called by thee, and qualified r that function;

That thou wouldeſt vouchſafe to iſt all thoſe who miniſter at thy Al-r, that they may be as ſo many lights, d do all things as becomes their aracter;

That thou wouldeſt vouchſafe to laim all thoſe, who reſiſt the power ich thou haſt ordained, and who oſe the paſtors of thy church;

That thou wouldeſt vouchſafe to e mercy on us, who here make petitions to thee; that we may be y one faithful in the reſpective gations of our ſtate, and by the of thy grace be watchful in every , as being to render an account;

hat thou wouldeſt mercifully a-en us from all our neglects, and us now both grace and perſeve-

We beſeech thee, hear us.

rance for reforming whatever we have hitherto carelesly performed, whether as to our obligations of this world, or the next; *We beseech thee, hear us.*

That thou wouldest vouchsafe graciously to hear us; *We beseech thee, hear us.*

Son of God; *We beseech thee, hear us.*

Lamb of God, that takest away the sins of the world; *Spare us, O Lord.*

Lamb of God, that takest away the sins of the world; *Hear us, O Lord.*

Lamb of God, that takest away the sins of the world; *Have mercy on us.*

Christ, hear us.

Christ, graciously hear us.

Let us Pray.

GRANT, we beseech thee, Almighty God, that this holy solemnity of Saint *N.* thy confessor and bishop, may be to us the increase of devotion, and advance us in the way of salvation, Through our Lord Jesus Christ, thy Son.

On the Day of a Confessor not a Bishop.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven; *Have mercy on us*
God the Son, Redeemer of the world; *Have mercy on us.*
God the Holy Ghost; *Have mercy on us.*
Holy Trinity, one God; *Have mercy on us.*

Blessed Saint *N.* confessor of our Lord Jesus Christ.
Who took up your cross, and followed Christ,
Who renounced this world, to become Christ's disciple,
Who crucified your flesh, with all its sinful desires,
Who having put your hand to the plough, did not look back,
Who having put on the armour of God, stood resolutely against the snares of the devil,

Pray for us.

Who walked worthy of the vocation, in which you were called,
Who being dead to the world had your life hid in Chriſt,
Who chaſtiſed your body, and brought it into ſubjection,
Who ſought firſt the kingdom of God, and its juſtice,
Who with fear and trembling worked out your ſalvation,
Who being crucified to the world, uſed it as if you uſed it not,
Who laboured to enter by the narrow way, which leads to life,
Who laid up to yourſelf treaſures in heaven,
Who loved your enemies, and did good to thoſe that hated you,
Who being clean of heart, prepared to ſee God,
Who having been poor in ſpirit, now poſſeſſes the kingdom of heaven,
Who dwells in the houſe of our Lord, and praiſes him for ever and ever.

Pray for us.

Be merciful to us; *Spare us, O Lord.*
From the love of the world,
From the friendſhip of this world,
From pride of life,
From ſinful ſelf-love,
From the love of riches,

O Lord, &c.

From seeking the satisfactions of this life,
From living according to the flesh,
From sloth and intemperance,
From contention, and all kind of uncharitableness,
From the neglect of thy service, our own salvation,
From prodigality, and the contempt the poor,

O Lord, deliver us.

We sinners: *We beseech thee, hear us.*

That beholding the conversation of the Saints, we may imitate their faith and their patience; *We beseech thee, hear us.*

That with this thy servant we may strive to enter by the narrow way; *We beseech thee, hear us.*

That we may have a zeal for thy law, and labour to do thy Will in all things; *We beseech thee, hear us*

That we may walk in the way of thy commandments, and let nothing of this world draw us from our duty; *We beseech thee, hear us.*

That we may learn to deny ourselves, and put on our Lord Jesus Christ; *We beseech thee, hear us.*

That we may learn to despise this world, and be afraid of all its customs, which lead into the broad way; *We beseech thee, hear us.*

That we may ſtudy the Goſpel of Jeſus Chriſt, and be ſolicitous to live by his ſpirit; *We beſeech thee, hear us.*

That we may conſider the engagements we made at the font, and be faithful in renouncing what we there renounced; *We beſeech thee, hear us.*

That we may ſeriouſly examine our own ſtate, and by thy Holy Grace reſolve upon reforming whatever we can diſcover in us diſpleaſing to thee, and that puts our ſalvation in hazard; *We beſeech thee, hear us.*

That we may undertake in earneſt the change of our lives, and never be tired in uſing ſuch means, as may be proper for driving corruption and the world out of our hearts; *We beſeech thee, hear us.*

That thou wouldeſt vouchſafe, in thy mercy, to increaſe the number of the juſt, by reclaiming all thoſe from their wicked ways, who at preſent are in the way of ſin; *We beſeech thee, hear us.*

That thou wouldeſt open the eyes of all thoſe chriſtians, who follow *nature* and the *world* more than thy Goſpel, and make them ſenſible of their errors; *We beſeech thee, hear us.*

That thou wouldeſt give a bleſſing to all thoſe, who chuſing retirement and the diſcipline of a ſtricter life, have taught us

how we ought to fear this world, and what pains we ought to take for a better; *We beſeech thee, hear us.*

That, in mercy to us here preſent, thou wouldeſt vouchſafe to have compaſſion on all our relations, friends and benefactors; give perſeverance to ſuch as are juſt, and powerfully awaken all thoſe that are in ſin, that they may return into the way of ſalvation, *We beſeech thee, hear us.*

That thou wouldeſt vouchſafe graciouſly to hear us; *We beſeech thee, hear us.*

Son of God; *We beſeech thee, hear us.*

Lamb of God, that takeſt away the ſins of the world; *Spare us, O Lord.*

Lamb of God, that takeſt away the ſins of the world; *Hear us, O Lord.*

Lamb of God, that takeſt away the ſins of the world; *Have mercy on us.*

Chriſt, hear us.

Chriſt, graciouſly hear us.

Let us Pray.

O God, who refreſheſt our ſpirits with the yearly ſolemnity of bleſſed Saint *N.* thy Confeſſor: Mercifully grant that we who celebrate his glory, may likewiſe imitate his actions. Through our Lord Jeſus Chriſt, thy Son.

On the Day of a Holy Virgin.

LORD, have mercy on us.
Chriſt, have mercy on us.
Lord, have mercy on us.
Chriſt, hear us.
Chriſt, graciouſly hear us.
God the Father of heaven; *Have mercy on us.*
God the Son, Redeemer of the world; *Have mercy on us.*
God the Holy Ghoſt; *Have mercy on us.*
Holy Trinity, One God; *Have mercy on us.*

Bleſſed Saint *N.* Spouſe of Chriſt,
Who ſtood always prepared with oil in your lamp,
Who choſe the better part,
Who renounced all things to follow Chriſt,
Who waſt crucified to the world,
Who reckoned all things as loſs ſo you might gain Chriſt,
Who laboured to enter by the ſtraight gate,
Who overcame the world,
Who preſerved a clean heart,
Who with fear and trembling worked out your ſalvation.

Pray for us.

Who had the life of Chriſt manifeſted in you,
Who ſought the things that are above,
Who put on tke armour of God,
Who fought againſt the powers of darkneſs,
Who was not weary in well-doing,
Who was always watching for the coming of your Lord,
Who was ſolicitous to bring forth worthy fruits of penance,
Who took up your croſs daily to follow Chriſt,
Who always abounded in good works,
Who uſed all diligence to make your calling and election ſure,
Who had Chriſt dwelling in your hearts,
Who lived not to yourſelf, but to him that died for you,
Who hated your life in this world, that you might keep it to life eternal,
Be merciful to us: *Spare us, good Lord.*

Pray for us.

From the friendſhip of this world,
From admiring its vanities and falſe goods,
From following its corrupt ways
From all immoderate ſelf-love,
From indulging our own inclinations,

O Lord, &c.

From gratifying our ſenſes and appetite,
From being led by ſenſuality or vanity,
From all the dangers and ſnares ſin,
From the love of an irregular and undiſciplined life,
From all kinds of exceſs,
} *O Lord, deliver us.*

That thou wouldeſt vouchſafe to us thy grace, O God, whereby we may labour in earneſt in the work of our ſalvation; *We beſeech thee, hear us.*

That we may make the Goſpel the rule of our life, and from hence take our meaſures of what is to be deſired, and what to be avoided; *We beſeech thee, hear us.*

That in profeſſing to follow the Goſpel, we may not let the world, or our own corruption, have the conduct of our lives; *We beſeech thee, hear us.*

That we may ſtrictly obſerve our own weakneſs, and uſe all means that can be proper for ſubduing thoſe inclinations in us which lead us to ſin; *We beſeech thee, hear us.*

That thou wouldeſt vouchſafe in thy mercy, to baniſh from us, and from all the faithful, whatever is contrary to that purity and cleanneſs of heart, which thou demandeſt of us; *We beſeech thee, hear us.*

That thou wouldeſt give us a horror of all thoſe ſinful liberties which thou haſt puniſhed in the Heathens, and which are the effects of a ſenſual and vicious heart; *We beſeech thee, hear us.*

That thou wouldeſt mercifully preſerve us, and all Chriſtians, from the guilt of being inſtruments of the devil, in drawing others into ſin; *We beſeech thee, hear us.*

That thou wouldeſt mercifully give to all youth ſuch a Chriſtian diſcretion, as not to run into ſnares, nor be pleaſed with the dangers of ſin; *We beſeech thee, hear us.*

That thou wouldeſt give them diſcretion, to make a right choice of company, ſuch as may give good example, and not lead them into the deſtructive liberties of a diſorderly life; *We beſeech thee, hear us.*

That thou wouldeſt vouchſafe to be the bleſſing of all thoſe pious Virgins, who having renounced the world, have choſen Chriſt Jeſus for their Spouſe; *We beſeech thee, hear us.*

That thou wouldeſt vouchſafe to be the protector of all others who are in the world; give them a ſenſe of true piety, give them courage to withſtand all evil, and may they do nothing without conſulting thy Holy Will; *We beſeech thee, hear us.*

That thou wouldeſt vouchſafe graciouſly to hear us; *We beſeech thee, hear us*

Son of God; *We beſeech thee, hear us.*

Lamb of God, who takeſt away the ſins of the world; *Spare us, O Lord.*

Lamb of God, who takeſt away the ſins of the world; *Hear us, O Lord.*

Lamb of God, who takeſt away the ſins of the world; *Have mercy on us.*

Chriſt, hear us.

Chriſt, graciouſly hear us.

Let us Pray.

HEAR us, O God, our ſalvation, that as we rejoice in the feſtival of thy Holy Virgin Saint *N.* ſo we may be improved in the affection of ſolid piety. Through our Lord Jeſus Chriſt.

On the Day of a Holy Widow.

LORD, have mercy on us.

Chriſt, have mercy on us.

Lord, have mercy on us.

Chriſt, hear us.

Chriſt, graciouſly hear us.

God the Father of heaven, *Have mercy on us.*

God

God the Son, Redeemer of the world, *Have mercy on us.*

God the Holy Ghoſt, *Have mercy on us.*

Holy Trinity, one God, *Have mercy on us.*

Bleſſed Saint *N.* faithful ſervant of our Lord,

Who was an example of piety in all ſtates,

Who ſo uſed this world, as to learn to deſpiſe it,

Who turned the loſs of this world to the advantage of the next,

Who being a widow, became a widow indeed,

Who being deſolate, put your truſt in God,

Who ſerved God in faſting and prayer,

Who was hoſpitable to ſtrangers,

Who relieved the afflicted,

Who by your charities laid up treaſures in heaven,

Who by your example condemned the vanity of the world.

Who by your practice taught the true uſe of worldly goods,

Who walked by the Spirit of Chriſt,

Who became a new creature in Chriſt,

Pray for us.

Who through the Spirit mortified the deeds of the body,
Who loved not the world, nor the things that are in the world,
Who loved God with all your heart, and with all your ſoul,
Who put on the bowels of mercy, humility, meekneſs and long-ſuffering,
Who had the peace of God ruling in your heart,
Who ſet your affection on things above, not on things on earth,
Who ſuffered all things to gain Chriſt,
Be merciful to us; *Spare us, O Lord.*

Pray for us.

From the love of the world,
From the love of ſloth and idleneſs,
From a vain and light heart,
From miſ-ſpending our time,
From miſ-ſpending our money,
From the abuſe of thy bleſſings,
From a diſorderly and undiſciplined life,
From the neglect of our ſalvation,
From ſetting our hearts on the things of this world,
From the neglect of the poor,
From forgetting the circumſtances of our ſtate,
We ſinners: *We beſeech thee, hear us.*

O Lord, deliver us.

That we may follow the example of this thy faithful ſervant, *We beſeech thee, hear us.*

That we may conſider how to make the beſt of thy bleſſings, *We beſeech thee, hear us.*

That me may conſider how to make atonement for our paſt diſorders, and the ill example we have given, *We beſeech thee, hear us.*

That we may be convinced in earneſt of the folly of a worldly life, *We beſeech thee, hear us.*

That we may be convinced in earneſt that all the goods, honours and ſatisfactions of this life, are nothing but vanity, and affliction of ſpirit, *We beſeech thee, hear us.*

That we may be convinced in earneſt that there is no true comfort on earth, but in the well-grounded peace of conſcience, and in doing what is well-pleaſing to thee, our God, *We beſeech thee, hear us.*

That we may take our hearts from all other ſolicitudes, and make thy ſervice and our ſalvation the great buſineſs of our lives, *We beſeech thee, hear us.*

That we may keep a ſtrict watch upon ourſelves, and by prudent ſelf-denials labour to ſubdue our corruption, to overcome the world, and ourſelves, *We beſeech thee, hear us.*

That we may ſeparate from all that company, and break all thoſe cuſtoms which are injurious to our good deſigns, and not agreeable to the diſcipline of a chriſtian life, *We beſeech thee, hear us.*

That thou wouldeſt pleaſe to have mercy on, and reclaim, all thoſe, who living in pleaſure, are dead while they live, *We beſeech thee, hear us.*

That thou wouldeſt pleaſe to be the comfort and protection of all thoſe who are widows indeed, *We beſeech thee, hear us.*

That thou wouldeſt pleaſe to have compaſſion on all in the ſtate of widowhood; give them true diſcretion, and teach them to make a good uſe of their circumſtances, *We beſeech thee, hear us.*

That thou wouldeſt vouchſafe gaaciouſly to hear us, *We beſeech thee, hear us.*

Son of God; *We beſeech thee, hear us.*

Lamb of God, that takeſt away the ſins of the world; *Spare us, O Lord,*

Lamb of God, that takeſt away the ſins of the world; *Hear us, O Lord.*

Lamb of God, that takeſt away the ſins of the world; *Have mercy on us.*

Chriſt, hear us.

Chriſt, graciouſly hear us.

Let us Pray.

HEAR us, O God, our ſalvation, that as we rejoice in the feſtival of bleſſed Saint *N.* ſo we may be improved in the affection of ſolid piety. Through our Lord Jeſus Chriſt.

On the Dedication of a Church.

LORD, have mercy on us.
Chriſt, have mercy on us.
Lord, have mercy on us.
Chriſt, hear us.
Chriſt, graciouſly hear us.
God the Father of heaven;
God the Son, Redeemer of the world;
God the Holy Ghoſt;
Holy Trinity, one God;
O God Eternal, Creator of all things,
Father of our Lord Jeſus Chriſt,
Father of Glory, and Lord of heaven and earth,
Father of mercies, and God of all comfort,
Who haſt made us to thy own image,

Have mercy on us.

Who haſt redeemed us by thy only Son,
Who haſt adopted us thy children,
Who haſt given thy Angels charge of us.
Who haſt encompaſſed us with all bleſſings,
Who haſt prepared for us an eternal kingdom,
Who haſt called us into the fellowſhip of thy Saints,
Who giveſt a good ſpirit to thoſe that aſk it,
Who ſheweſt mercy to thoſe that ſeek it,
Who ſitteſt upon the Cherubins,
Who art bleſſed in thy throne of glory,
Who art adored by all the bleſſed,
Who art the happineſs of the elect,
Who art ſerved by all creatures,
Who permitteſt us ſinful worms to praiſe thy name,
Who art the comfort of our pilgrimage, and object of our hope,
Be merciful to us: *Spare us, O Lord.*
From the ſpirit of atheiſm, *O Lord, deliver us.*

Have mercy on us.

From profaneneſs and irreligion,
From the contempt of thy worſhip,
From the abuſe of thoſe places, which are ſacred to thee,
From all kind of irreverence in thy holy preſence,
From the neglect of our prayers,
From ſloth, coldneſs, and indevotion, in time of prayers,
From a diſſipated and worldly ſpirit in time of prayer,
From dejection and want of hope in time of prayer,
} *O Lord deliver us.*

We ſinners; *We beſeech thee, hear us.*

That we may be ever thankful for whatever opportunities thou art pleaſed to give us of meeting in thy worſhip, *We beſeech thee, hear us.*

That we may lay hold of all ſuch opportunities for thy greater glory, and the good of our ſouls, *We beſeech thee, hear us.*

That we may ever appear before thee with a ſenſe of our unworthineſs, and of thy awful Majeſty, in whoſe preſence the pillars of heaven tremble, *We beſeech thee, hear us.*

That we may come before thee, as ſinful worms admitted into the choirs of Bleſſed Spirits, with them to join our praiſes, and

permitted to adore before thy throne, *We beſeech thee, hear us.*

That we may come before thee, as miſerable beggars, whoſe wants are infinite, who can have no ſupply but from thy bounty, *We beſeech thee, hear us.*

That we may come before thee, as poor, wretched creatures, periſhing under variety of dangerous diſtempers, and ſores, who have no hopes of help but from thy hand, *We beſeech thee, hear us.*

That we may come before thee, as humble and unhappy criminals, who ſtand ſentenced to the torments of an everlaſting death, and can have no deliverance but from thy mercy, *We beſeech thee, hear us.*

That hence, as often as we appear before thee, it may ever be with a reverence becoming thy Majeſty, with a heart fixed on thy goodneſs, and with a fervency anſwerable to our wants, *We beſeech thee, hear us.*

That thou wouldeſt vouchſafe to give a like ſpirit to all the faithful, that ſo all indecencies, irreverences, abuſes and ſcandals, may be removed from all places of thy worſhip, *We beſeech thee, hear us.*

That thou wouldeſt mercifully enlarge to us the liberties of thy worſhip, and throughout the world take off all reſtraint, *We beſeech thee, hear us.*

That thou wouldeſt mercifully aſſiſt us in preparing our hearts to be the temples of the Holy Ghoſt, that ſo thou, O God, mayeſt ever abide within us, *We beſeech thee, hear us.*

That while we ſerve thee with outward decency, we may be likewiſe ſolicitous to adore thee in ſpirit and truth, *We beſeech thee, hear us.*

That thou wouldeſt vouchſafe graciouſly to hear us; *We beſeech thee, hear us.*

Son of God; *We beſeech thee, hear us.*

Lamb of God, that takeſt away the ſins of the world; *Spare us, O Lord.*

Lamb of God, that takeſt away the ſins of the world; *Hear us, O Lord.*

Lamb of God, that takeſt away the ſins of the world; *Have mercy on us.*

Chriſt, hear us.

Chriſt, graciouſly hear us.

Let us Pray.

O GOD, who every year reneweſt to us the conſecration of this holy church, and by thy ſacred myſteries affordeſt us the bleſſing of thy protection: Graciouſly vouchſafe to hear the prayers of thy people, and grant, that as many as enter into this place of worſhip to petition for thy favours, may

have the comfort of obtaining what they aſk. Through our Lord Jeſus Chriſt, thy Son.

On a Vigil or Ember-day.

LORD, have mercy on us.
Chriſt, have mercy on us.
Lord, have mercy on us.
Chriſt, hear us.
Chriſt, graciouſly hear us;
God, the Father of heaven; *Have mercy on us.*
God the Son, Redeemer of the world; *Have mercy on us.*
God, the Holy Ghoſt; *Have mercy on us.*
Holy Trinity, one God; *Have mercy on us.*
O God, who inviteſt all to mercy, *Have mercy on us.*
Who wilt not the death of a ſinner, but that he be converted and live,
Who hadſt regard to the ſighs, tears and faſts, of repenting ſinners,
Who ſparedſt the *Iſraelites*, humbling themſelves in prayer and faſting.
Who ſhewedſt mercy to the *Ninivites*, humbling themſelves in faſting, ſackcloth and aſhes,
} *Have mercy on us.*

Who didſt deliver *Hezechias* and his people, calling upon thee in faſting, ſackcloth and aſhes,

Who didſt hear *Judith* praying for her people in ſackcloth and aſhes,

Who didſt deliver *Eſther* and her people ſeeking thy help in prayer and faſting,

Who cameſt into this world, and waſt made man, to ſave ſinners,

Who being to redeem the world, didſt ſend the Holy Baptiſt before thee to preach penance,

Who cameſt not to call the juſt, but ſinners to repentance,

Who broughteſt ſalvation to the houſe of *Zacheus*, repenting of his ſins, and offering reſtitution for whatever wrongs he had done,

Who didſt mercifully hear the *Cananean* woman perſevering in prayer,

Who hadſt regard to the tears of *Magdalen*, and forgaveſt her many ſins upon her humble repentance,

Who looking upon *Peter*, broughteſt him to the knowledge of his ſin, and tears of repentance,

Who didſt call from heaven *Saul* perſecuting thy church, and after three

Have mercy on us.

days fasting and prayer, didst open his eyes, *Have mercy on us.*

Be merciful to us; *Spare us, O Lord.*

From all hardness of heart;
From the neglect and delay of repentance;
From false repentance;
From despising thy call to repentance;
From neglecting the opportunities of salvation;
From despising and abusing the fasts of the church;
From a vain and worldly spirit on days of penance;
From the commands of self-love on days of penance;
From consulting inclination or appetite on days of penance;

O Lord, deliver us.

We sinners: *We beseech thee, hear us.*

That thou wouldest vouchsafe to bring us to true penance, *We beseech thee, hear us.*

That thou wouldest give us a true sense of our unhappy state, and powerfully lead us to those exercises, which are necessary for our amendment, *We beseech thee, hear us.*

That we may in earnest make war against sin, and labour that it may no more reign in our mortal body. *We beseech thee, hear us.*

That we may be truly watchful over our inclinations, and not let theſe govern us, while we pretend to reform our lives, *We beſeech thee, hear us.*

That we may chaſtiſe our bodies, and ſo bring them into ſubjection, that the fleſh may be ſubject to the ſpirit, *We beſeech thee, hear us.*

That we may not purpoſely decline all that is uneaſy to us, when we acknowledge ſo much puniſhment to be juſtly due to our ſins, *We beſeech thee, hear us.*

That we may lay hold of ſelf-denials as the chaſtiſement and remedy of ſin, *We beſeech thee, hear us.*

That we may lay hold of all that can humble us, becauſe it is juſt the ſinner ſhould be humbled, *We beſeech thee, hear us.*

That by humbling ourſelves in faſting, we may, with the *Ninivites*, labour to turn away thy anger, which we have provoked by our ſins, *We beſeech thee, hear us.*

That by tears of contrition we may with Saint *Peter* lament our paſt iniquities, *We beſeech thee, hear us.*

That with the humble repentance of *Magdalen* we may ſeek to obtain thy mercy, *We beſeech thee, hear us.*

That on this day we may be careful to avoid whatever is diſpleaſing to thee, and

not make a day of penance a day of ſin, *We beſeech thee, hear us.*

That on this day we may not yield to any inclination, which has at any time led us into ſin, *We beſeech thee, hear us.*

That we may this day behave ourſelves in all things like humble criminals, and therefore induſtriouſly decline all ſuch places, company and entertainments, as are unbecoming a penitential day, *We beſeech thee, hear us.*

That this day we may ſtudy to know ourſelves, and by recollection and prayer ſeek to engage thy mercy to us, *We beſeech thee, hear us.*

That thou wouldeſt vouchſafe graciouſly to hear us: *We beſeech thee, hear us.*

Son of God; *We beſeech thee, hear us.*

Lamb of God, who takeſt away the ſins of the world; *Spare us, O Lord.*

Lamb of God, who takeſt away the ſins of the world; *Hear us, O Lord.*

Lamb of God, who takeſt away the ſins of the world; *Have mercy on us.*

Chriſt, hear us.

Chriſt, graciouſly hear us.

Let us Pray.

ACCEPT, O Lord, we beſeech thee, this our faſt; and may we ſo obſerve it, as to prepare our ſouls for thy grace, and to obtain thy everlaſting promiſe. Through our Lord Jeſus Chriſt, thy Son.

On Friday.

LORD, have mercy on us.
Chriſt, have mercy on us.
Lord, have mercy on us.
Chriſt, hear us.
Chriſt, graciouſly hear us.
God the Father of Heaven; *Have Mercy on us.*
God the Son, Redeemer of the World; *Have Mercy on us.*
God the Holy Ghoſt; *Have Mercy on us.*
Holy Trinity, one God; *Have Mercy on us.*
Jeſus, who deliveredſt thyſelf a propitiation for our ſins.
Who didſt ſweat blood in the garden,
Who waſt betrayed by *Judas*,
Who waſt forſaken by thy Apoſtles,
Who waſt ſeized and carried away as a malefactor,
} *Have mercy on us.*

Who waſt preſented before *Annas* and *Caiphas*
Who waſt falſely accuſed,
Who waſt ſtruck on the face,
Who waſt denied by *Peter*,
Who waſt blinded and buffeted,
Who waſt mocked by *Herod*,
Who waſt accuſed before *Pilate*,
Who waſt demanded to death,
Who hadſt *Barabbas* preferred before thee,
Who waſt ſcourged at a pillar,
Who waſt crowned with thorns,
Who waſt ſhewed to the people as an object of miſery,
Who waſt unjuſtly condemned to death,
Who waſt led as a ſheep to the ſlaughter,
Who waſt crucified between two thieves for our offences,
Who expiredſt on the croſs,
Be merciful to us: *Spare us, O Jeſus.*

Have mercy on us.

From living unmindful of what thou haſt ſuffered for us,
From being ungrateful after all thy mercies to us,
From crucifying thee again by our ſins,
From opening thy wounds ſtill wider by our crimes,

Deliver us, O Lord.

From a life of idleneſs, vanity and ſin,

From all neglect in the affair of our ſalvation,

From the want of ſerioufneſs, of conſideration, and of faith,

By thy agony and bloody ſweat,

By all the affronts and contempts that were offered thee,

By thy ſcourging at the pillar,

By thy crown of thorns,

By thy ſacred wounds,

By thy dying on the croſs,

We ſinners; *We beſeech thee, hear us.*

Deliver us, O Lord.

That we may live this day, as having Chriſt crucified before our eyes, *We beſeech thee, hear us.*

That we may, this day, be ſolicitous to take up our croſs, and follow thee, O Jeſus, *We beſeech thee, hear us.*

That whatever troubles happen to us this day, we may lift up our eyes to Chriſt crucified, and let nothing of impatience be found in us, *We beſeech thee, hear us.*

That whatever humiliations happen to us, this day, we may lift up our eyes to Chriſt crucified, and let not pride give us any diſturbance, *We beſeech thee, hear us.*

That we may ſtudy, this day, to crucify our fleſh, with all that is ſenſual, ſinful

and corrupt in it, *We beſeech thee, hear us.*

That we may not let ſenſe, humour, paſſion or inclination, govern us this day; but be ever mindful, that ſelf-denial is the proper exerciſe for the day of the croſs, *We beſeech thee, hear us.*

That we may be afraid of ſin, and of all that leads to it; ſeeing how deep are the wounds it has made in thee, O Jeſus, *We beſeech thee, hear us.*

That ſeeing, in thy ſacred blood, the puniſhment of ſin, we may this day humble ourſelves in the ſight of our iniquities, and by the tears of repentance labour to find mercy, *We beſeech thee, hear us.*

That ſeeing, in thy ſacred paſſion, the demonſtration of thy infinite love to man, we may, this day, turn our hearts to thee, deſire to love thee, and both in doing and ſuffering, give ſome proof that we love thee, *We beſeech thee, hear us.*

That we may endeavour to ſhew this love, by prayer, recollection, repentance, thankſgiving, ſelf-denials, faſting, by a general humiliation and by patience, *We beſeech thee, hear us.*

That being cleanſed by thy blood from dead works, we may ſerve the living God, *We beſeech thee, hear us.*

That being dead to ſin, we may walk with thee in the newneſs of life, *We beſeech thee, hear us.*

That thou wouldeſt vouchſafe graciouſly to hear us; *We beſeech thee hear us.*

Son of God; *We beſeech thee, hear us.*

Lamb of God who takeſt away the ſins of the world: *Spare us, O Lord.*

Lamb of God, who takeſt away the ſins of world: *Hear us, O Lord.*

Lamb of God, who takeſt away the ſins of the world: *Have mercy on us.*

Chriſt, hear us.

Chriſt, graciouſly hear us.

Let us Pray.

LORD Jeſus Chriſt, who didſt deſcend from the boſom of thy Father upon earth, and ſhed thy precious blood for the remiſſion of our ſins, we humbly beſeech thee, that in the day of judgment, being placed at thy right hand, we may hear thoſe words, Come ye bleſſed: Who liveſt and reigneſt with God the Father.

Thoſe who are willing to employ more time on any feſtival in prayer, may thus do it with benefit to their ſouls; by framing a kind of roſary *on each day in this manner.*

On the Day of an Apostle or Martyr.

O GOD, who haſt planted thy church by the blood of thy Apoſtles, (Martyrs) have mercy on me. *Pater. Ave. Glory.*

O Jeſus, who haſt the comfort and ſtrength of the Apoſtles (Martyrs) in all their ſuffering, have mercy on me, and be with me alſo in all my troubles. *Pater. Ave. Glory.*

O Jeſus, who waſt given us ſuch an example of patience and perſeverance in this thy Apoſtle, (Martyr) have mercy on me, and grant me patience in all trials. *Pater. Ave. Glory.*

Each of theſe being repeated five *or* ten *times may be a good employment for a quarter of an hour and more. And as it is in any one's power to frame other like ſentences ſuitable to each feſtival, ſo they may find exerciſe for a longer time.*

On the Day of a Bishop or Confessor.

O GOD, who didſt direct this thy ſervant in the way of ſalvation, have mercy on me, and lead me alſo in the ſame way. *Pater. Ave. Glory.*

O Jeſus, who didſt help this thy ſervant to overcome the world and himſelf, have mercy on me and help me alſo by thy Holy Grace. *Pater. Ave. Glory.*

O Holy Ghoſt, who didſt enflame this thy ſervant with the love of God, have mercy on me, and kindle the ſame holy flame in my breaſt. *Pater Ave Glory.*

On the Day of a Holy Virgin.

O GOD, who didſt teach this thy ſervant to deſpiſe the world with all its vanities, have mercy on me, and take my heart off from the world. *Pater. Ave. Glory.*

O God, by whoſe grace this thy ſervant preſerved a clean heart, have mercy on me, and preſerve my heart from all that can defile it. *Pater. Ave. Glory.*

O God, who didſt lead this thy ſervant by the way of the croſs, have mercy on me, and help me to take up my croſs, and follow thee. *Peter. Ave. Glory.*

On the day of a Widow.

O GOD, who didſt teach this thy ſervant to ſeek thee with her whole heart, have mercy on me, and teach me to ſeek thee, above all things. *Pater. Ave. Glory.*

O God, who didſt lead this thy ſervant in the ways of patience, humility and charity, have mercy on me, and grant me a like patience, a like humility and charity. *Pater. Ave. Glory.*

O God, by whoſe grace this thy ſervant, by the good uſe of her time and her money, did lay up treaſures in heaven, have mercy on me, and grant me the ſame wiſdom. *Pater Ave. Glory.*

On a Friday, or in Devotion to the Passion.

I.

BLESSED Jeſus, who didſt ſweat blood for me in the garden, have mercy on me. *Pater. Ave. Glory.*

Jeſus, who waſt betrayed by *Judas*, have mercy on me. *Pater. Ave. Glory.*

Jeſus, who waſt ſeized as a malefactor, have mercy on me. *Pater. Ave. Glory.*

Jeſus, who waſt accuſed falſly, have mercy on me. *Pater. Ave. Glory.*

Jeſus, who waſt ſtruck on the face by a ſervant, have mercy on me. *Pater. Ave. Glory.*

Jeſus, who waſt denied by *Peter*, have mercy on me. *Pater. Ave. Glory.*

Jeſus, who waſt delivered to *Pilate*, have mercy on me. *Pater Ave Glory.*

Jeſus, who waſt deſpiſed by *Herod*, have mercy on me. *Pater. Ave. Glory.*

Jeſus, who hadſt the *Jews* crying out againſt thee, have mercy on me. *Pater. Ave. Glory.*

Jeſus, who hadſt *Barabbas* preferred before thee, have mercy on me. *Pater. Ave. Glory.*

II.

Jeſus, ſcourged at a pillar, have mercy on me. *Pater. Ave. Glory.*

Jeſus, crowned with thorns, have mercy on me. *Pater. Ave. Glory.*

Jeſus, clothed in purple, have mercy on me. *Pater. Ave. Glory.*

Jeſus, ſtruck with a reed, have mercy on me. *Pater. Ave. Glory.*

Jeſus, mocked by the ſoldiers, have mercy on me. *Pater. Ave. Glory.*

Jeſus, demanded to death, have mercy on me. *Pater. Ave. Glory.*

Jeſus, condemned to die on the croſs, have mercy on me. *Pater. Ave. Glory.*

Jeſus, ſhewed to the people, with an *Ecce Homo*, have mercy on me. *Pater. Ave. Glory.*

Jeſus, delivered up to the will of the Jews have mercy on me. *Pater. Ave. Glory.*

Jeſus, going under the weight of the croſs, have mercy on me. *Pater. Ave. Glory.*

III.

Jeſus led like a ſheep to the ſlaughter, have mercy on me. *Pater. Ave. Glory.*

Jeſus, nailed to the croſs, have mercy on me, *Pater. Ave. Glory.*

Jeſus

Jesus, crucified as a malefactor between two thieves, have mercy on me. *Pater. Ave. Glory.*

Jesus, promising paradise to the good thief, have mercy on me. *Pater. Ave. Gory.*

Jesus, who hadst gall and vinegar given thee to drink, have mercy on me. *Pater. Ave. Glory.*

Jesus, praying for thy enemies, have mercy on me. *Pater. Ave. Glory.*

Jesus, blasphemed on the cross, have mercy on me. *Pater. Ave. Glory.*

Jesus, under all the anguish of a cruel death, have mercy on me. *Pater. Ave. Glory.*

Jesus, commending thy Spirit into thy Father's hands, have mercy on me. *Pater. Ave. Glory.*

Jesus, dying on the cross for our offences, have mercy on me. *Pater. Ave. Glory.*

These same petitions may be made on any day for a happy death, by concluding each petition thus, Have mercy on us, and grant us a happy death, *and saying the following prayer at the end of each* decade.

Let us pray.

O Bleſſed Jeſus, who, amongſt other miſeries, waſt pleaſed for our ſakes to ſuffer the agonies of death: Mercifully grant we may prepare for our laſt hour, and that when death comes, we may find mercy through the merits of thy ſacred paſſion; who liveſt and reigneſt, with the Father, in the Unity.

The ſame petitions may be made on days of humiliation and repentance; concluding each petition thus, Have mercy on me, (us) and grant me (us) a ſincere repentance, *and ſaying the following prayer at the end.*

Let us pray.

O God, who willeſt not the death of a ſinner, but that he be converted and live, mercifully hear our prayers, and grant us a ſincere repentance, that being converted from all our evil ways, we may live in the faithful obſervance of thy commandments, through Jeſus Chriſt our Lord, who with thee and the Holy Ghoſt, liveth and reigneth.

On a Sunday.

O God, who by ſanctifying a day haſt given us an opportunity for working out our ſalvation, Grant we may thus employ this day. *Pater. Ave. Glory.*

Grant, O God, we may employ this day to thy glory, and carefully avoid every thing that can be a profanation of it. *Pater. Ave. Glory.*

O Jeſus, who on this day didſt ariſe from from the dead, Grant we may this day examine into the true ſtate of our ſouls, and labour to ariſe to a new life. *Pater. Ave. Glory.*

O Holy Ghoſt, who on this day didſt deſcend on the apoſtles, mercifully come this day, and take poſſeſſion of our hearts. *Pater. Ave. Glory.*

On Saturday, and the Feast of the Blessed Virgin.

O God, by whoſe ſpecial favour the Virgin *Mary* was bleſſed amongſt all wo-

men, have mercy on us, and give us the bleſſing of thy grace. *Pater. Avē. Glory.*

O God, who in the Bleſſed Virgin haſt given us a pattern of all virtues, have mercy on us, and grant us grace to follow her example. *Pater. Ave. Glory.*

O God, who haſt taught us that to hear thy word and keep it, is the way to become thy mother and thy brethren; grant, that with the B. Virgin, we may by this way labour to be united to thee. *Pater. Ave. Glory.*

On Communion-Day.

O Bleſſed Jeſus, I humbly thank thee for the favour of this day. *Pater. Ave. Glory.*

O Bleſſed Jeſus, be thou the food of my ſoul. *Pater. Ave. Glory.*

O Bleſſed Jeſus, nouriſh my ſoul to life everlaſting. *Pater. Ave. Glory.*

O Bleſſed Jeſus, abide in me for ever. *Pater. Ave. Glory.*

O Bleſſed Jeſus, be thou the Life of my ſoul. *Pater. Ave. Glory.*

O Bleſſed Jeſus, heal all the diſtemper of my ſoul. *Pater. Ave. Glory.*

O Bleſſed Jeſus, give me ſtrength to reſiſt all ſin. *Pater. Ave. Glory.*

O Bleſſed Jeſus, give me grace to overcome all my weakneſſes. *Pater. Ave. Glory.*

O Bleſſed Jeſus, grant I may be watchful againſt all evil. *Pater. Ave. Glory.*

O Bleſſed Jeſus, grant me true patience in all my trials. *Pater. Ave. Glory.*

O Bleſſed Jeſus, grant me an humble heart. *Pater. Ave. Glory.*

O Bleſſed Jeſus, take my heart from vanity, and from the love of the world. *Pater. Ave. Glory.*

O Bleſſed Jeſus, grant me a clean heart. *Pater. Ave. Glory.*

O Bleſſed Jeſus, grant me perſeverance in a Chriſtian life. *Pater. Ave. Glory.*

This method may be a help for ſuch as cannot read.

FINIS.

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